THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE REST OF SAINTS.

'T is sweet to roam at twilight hour
Amid the dark wood's solitude;
For there, within the woodland bower,
No thoughts of sorrow dare intrude.

'T is sweet amid the rustling trees
To hear the night bird's distant cry,
As gently on the passing breeze
It echoes to the deep wood's sigh.

'T is sweet to watch the glow-worm's fire,
When sitting 'side the wild-wood rill—
To hear the distant swelling lyre
Echoing from a neighboring hill.

'T is sweet, when through the air doth float,
Borne by the passing breeze along,
The nightingale's sweet mellow note
In its full tide of evening song.

'T is sweet to view the moon arise
In all her cloudless majesty,
When glowing from the eastern skies,
She threads her starry canopy.

'T is sweet when we at distance roam,
To think on friends we soon shall meet,
And when we reach our absent home—
To find all well—'t is sweet, 't is sweet.

'T is sweet to meet affection's smile,
Beaming from those we dearly love,
Artless and free from every guile—
To meet them thus!—'t is sweet to rove.

Yet, *sweeter far*, a Saviour's love,—
To worship at Immanuel's feet;
To leave the earth, and seek above
The rest of saints—'t is sweet, 't is sweet.

Detroit Courier.

MISCELLANY.

THE HOLY SPIRIT OUR SANCTIFIER.

THE doctrine of sanctification involves the greatest of all mysteries—the doctrine of the Trinity. You cannot consider yourselves as sanctified, i. e. as having received holy thoughts, without inquiring who it is that sanctifies you, or gives you these holy thoughts. The obvious answer to this question is, that it is GOD who sanctifies us: *every good gift*, and therefore, the gift of holy thoughts, *is from above, and cometh down from the Father of lights.* But though this answer is strictly true, we cannot read the New Testament without perceiving that the office of inspiring holy thoughts is ascribed to a specific agent: it is said to be the operation of the HOLY SPIRIT, who is sent for this very purpose by GOD. Now I am far from saying that the pious and humble-minded Christian may not rest satisfied with this great Scripture truth. He will take the doctrine as he finds it revealed; and he will believe, in the plenitude of a sincere and grateful faith, that the HOLY SPIRIT supplies him with thoughts which are pleasing to GOD, and which will gradually fit him for heaven. He will see no occasion to pry into the nature of that mysterious agent, whose influence he feels; but he knows that no being, created and finite like himself, can exercise that heart-searching power, which is the attribute of Deity alone. Happy is that man whose faith is satisfied with contemplations such as these. The names of such persons figure not in the page of history; they are forgotten when they sink into the grave, and it is not till the last day that their real character will be known. The page of history will disclose to you very different names from these. You will see there the leaders of parties: men who, instead of repairing the breaches of the Christian Zion, have fostered dissention within her walls, and suffered the enemy to enter in. You will read of men hating each other, because they formed different ideas of that Being who has declared himself a GOD of peace: you will read of blood being shed to further what is called a cause of truth: and metaphysical subtlety will be found to have deadened all the best feelings of the head and the heart.—*Burton's Sermons.*

SCRIPTURE HISTORY.

A LARGE portion of the Bible is devoted to history, where the grand truths which are taught are intimately incorporated with the narrative, and mingled with the character and transactions of living agents; by which they are rendered far more impressive than if they had remained in an abstract and didactic form.

How languid the impression produced by a bare statement of the doctrine of a particular providence, for example, compared to that which we derive from the history of Abraham, whom we see conducted from kingdom to kingdom by a divine hand, and instructed where to pitch his tent, and where to erect his altars. The wonderful evolutions in the story of Joseph also illustrate the conduct of him whose *ways are in the deep, and his paths past finding out*, in a manner far more powerful than the clearest instruction conveyed in general propositions.

R. Hall.

CHURCH OF ENGLAND SOCIETY
FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Continued from page 309.

Provision for Support of Missionaries—and relief of their Widows and Orphans.

BUT notwithstanding all that this benevolent body have endeavored to effect on our behalf, the whole provision they were enabled to afford for the ministry of the Gospel among us was so limited, and the discouragements were so great, that for many years it was found impossible to supply even the few Missions that were opened, with suitable Missionaries. It often happened that the families of the Missionaries were left entirely destitute, when GOD was pleased to call away the laborers from their work to their reward. The Society, therefore, about twenty years ago, put forth their strength, and by a large increase of members and benefactions, and by successful appeals to the Government and to the public, succeeded in raising their Missionaries above the pressure of want, while employed in their service; secured such as were worn out in it, from distress at the close of life; and what was most gratifying to those, whose feelings were best entitled to regard, they secured a small, but comparatively comfortable support to the widows of such as die in their service; and assistance for the education of their children, when they are likely to become well qualified for the Missionary duties. Many individuals, in different parts of the Province, are now enjoying the comfort of these benevolent and judicious provisions; and their happiest effect is exhibited in the value of those exemplary Missionaries, who have thus been assisted in their education, and are already eminently adorning their profession, by successful labors in the ministry, and zealous devotion to the service of their Heavenly Master. There is no longer any difficulty in finding willing candidates for Ordination. The Society have also extended their assistance to the building of new churches, in various places, and indeed throughout the Province, there are few Churches which have not thus partaken of their liberality and encouragement.

Indirect Influence.

But great as have been the advantages and the blessings which they have been so eminently instrumental in conferring upon the members of the Church, let it not be thought that the benefits have been confined exclusively to those of our own Communion. Respect and influence have thus been secured for religion in general, and the advantages conferred upon society by an increase to this respect and influence have been shared, although perhaps unconsciously, by all among us, who profess a faith in the revealed religion of the SON OF GOD. The mildness and moderation of the principles of that Church which has thus been supported, and the solemnity and sobriety of her Scriptural and spiritual services, which have thus been made known, have had a tendency, it may be hoped, to check the wildness of enthusiasm, and to brighten the gloom of superstition, which may always be expected to prevail, in some degree, among the uninformed. And doubtless there are many among us, of all denominations, who can bear their testimony to the becoming and charitable regard for the conscientious opinions of others, who profess a faith in the Redeemer of the world, which without any compromise of principle, has been continually cherished by the servants of the Society, with Christian courtesy, and Christian sympathy.

Additional Statistics.

It is thought proper to add to the information contained in the foregoing Sermon, that in the Diocese of Nova Scotia alone, which includes New Brunswick, Prince Edward Island, Newfoundland and the Bermudas, THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL support *seventy six Missionaries*, and assist in the support of *one hundred and twenty-six Catechists, Schoolmasters, and Schoolmistresses.* They have also founded eighteen Scholarships for Divinity Students in the Universities at Windsor and Fredericton; and twelve Exhibitions at the Collegiate School at Windsor, to prepare for the Scholarships.

The pensions to aged and infirm Missionaries, and to the widows of such Missionaries as die in the service of the Society have already been named. In all cases of particular distress, arising from protracted illness, or severe casualty, as loss by fire, or shipwreck, the Society have promptly assisted the suffering Missionary, and sometimes, under peculiar circumstances, at considerable expense. They have also founded many valuable Mission Libraries, and continue to supply the Missionaries, when necessary, with Bibles, Prayer Books, and other approved books and tracts, for distribution among the poor, as was the custom in the infancy of these Colonies.

It has long been the usage of the Society also, whenever a Missionary is willing to encounter the fatigues and privations which attend a visit to remote settlements, many of which are far distant from any missionary station, to defray the expenses of such charitable visits, and supply books for distribution at the discretion of the Missionary. It will not therefore be thought surprising, that the whole expenditure, occasioned by such extended and various charity as the Society continually dispense, should have risen to a large amount, and compelled them to seek for more assistance than they have hitherto solicited.—BP. INGLIS'S *Sermon*—Halifax, N. S. Feb. 1832.

ECCLESIASTICAL.

REMARKS

On the proposed revision of the Canons of the Protestant Episcopal Church in the United States; respectfully addressed to the members of that Church in general, and to the members-elect of the ensuing General Convention in particular.

A FRIEND has, within a few days past, put into my hands a pamphlet, entitled, *Revision of the Canons of the Protestant Episcopal Church in the United States, by the Committee of the General Convention, and published for the information of its members, by virtue of a resolution of that body. September*, 1831. As there is no *authentication* of it by the signatures of the committee, or of any of its officers,—as there is no *imprint* attached to it, and I have seen no notice of such a publication in the public prints, I am, of course, ignorant, whether it is the report of the committee, made under the resolution of the last General Convention, recorded on p. 19, of the Journal, and to be presented *in its present shape*, as complete, to the next Convention, or whether it is a *project* of a revision, made by such members of the committee, as may have assembled; the difficulty of obtaining a full meeting having been experienced, and now generally understood to be great.

But as the committee were authorized to give such publicity to their revision of the Canons, "as they may deem expedient *for the information of the Church*," any strictures upon their work, whether complete or not, which may, reasonably, be called for, will, it is hoped, be thought to conduce to the same end. The attention of the members of the Church generally, and those of the next General Convention in particular, is respectfully solicited, to a subject of much importance involved in the proposed revision.

The *second Canon*, as it now stands (in Swords's edition of 1825) is as follows:—

Of the Election of Bishops.

No diocese or state shall proceed to the election or appointment of a Bishop, unless there be at least *six* officiating presbyters residing therein, [and who agreeably to the canons of the Church, may be qualified to vote for a Bishop,] a majority of whom, at least, shall concur in such election. But the Conventions of two or more such dioceses, having together *nine* or more such presbyters, may associate and join in the election of a Bishop.

We are referred for the original of this canon, to Canon i. of 1795.

Bishop White, in his Memoirs of the Church, gives an account of the origin of this canon. Dr. Peters, a clergyman resident in England, had been elected Bishop of Vermont, by a Convention—composed of a few laymen and one clergyman, which had not acceded to the constitution of the General Convention. "It was this transaction, which produced an addition to one of the canons, requiring that to entitle the Church in any state to a resident Bishop, there shall be at least six presbyters resident and officiating therein." The principle of the canon appears to have been rather hastily adopted, as will be made evident in the sequel; and in a Convention so small, as to render it expedient, in the judgment of the Convention itself, to defer some of its important business to the next. *Four* Bishops, *sixteen* other clergymen, and *eight* laymen, only, were present.

We all know, that whether objection is, or is not made to a principle before its adoption in any body, whatever may be the circumstances under which it is adopted, if no evil is found afterward to result from it, it is not generally deemed expedient to question it; and thus rules and laws gradually come into operation in various bodies, silently accumulate precedents, and become, at length, firmly established, to the lasting injury, it may be, of the institution; and perhaps to the subversion of its original principles. The canon before us exhibits an exemplification, as will be seen, in some degree, at least, of this remark.

The whole body of the canons was revised in 1808, when the Convention was also small; *two* Bishops only being present, and the Church (as in the former Convention) represented in *seven* states only;—by *fourteen* other clergymen and *eleven* laymen. At this Convention, this canon, which previously had been appended to one on Episcopal visitations, was made a separate canon: the words placed in brackets being alone added, and the words *settled and officiating* being omitted before the word presbyters in the last line.

To any one who has looked over the earlier proceedings of the General Convention, it will be obvious that *every state* was considered to be a suitable diocese, however small; and, if in union with the General Convention, entitled *as a matter of course*, to a Bishop. The vi-th art. of the General Constitution, (now the iv-th,) adopted as far back as 1785, declared that "the Bishop or Bishops, *in every state*, shall be chosen agreeably to such rules as shall be fixed on by *the respective Conventions;* and every Bishop *shall confine the exercise of his Episcopal office to his proper jurisdiction;* unless requested to ordain or confirm by any *Church** destitute of a Bishop." In the same Convention, a plan for obtaining consecration from the English Bishops, was adopted; from which the following are extracts: "*First*, That this Convention address the Archbishops and Bishops of the Church of England, requesting them to confer the Episcopal character on such persons as shall be chosen, and recommended to them for that purpose *from the Conventions of this Church in the respective states.—Secondly*, That it be recommended *to the said Conventions* that they elect persons for this purpose."—Among these Conventions was that of Delaware, which had not, at that time, nor it is believed at any subsequent period, "*six* officiating presbyters residing therein." It is difficult now to ascertain fully the circumstances, but it is believed, and some grounds for this belief will be subsequently shown, that other states were in the same, or nearly the same situation. Bishop White's Memoirs make it nearly certain that it was the case with Pennsylvania.—In the adjourned Convention of 1786, "*the states* were, on motion, called on to know, if, in *their several Conventions*, any person had been elected and recommended for Episcopal consecration." Delaware and Pennsylvania were among the states so called on.

The first canon of the General Convention, which was originally adopted in 1789; which retained its position in the same words in the revision of 1808; and which is even untouched in the revision before us, by the present committee, seems to require a *perfect organization* of the Church in *each state*, for it declares that, "*in this Church there shall always be three orders in the ministry, Bishops, Priests, and Deacons.*" I say *perfect organization*, in allusion to the ancient maxim, so often quoted in our controversies respecting Episcopacy, that *the outward being of a Church consisteth in the having of a Bishop.* I take it for granted that *Church* is used in this canon in a diocesan, not a national sense, as it could not have been intended to mean, simply, that there should be just enough Bishops to insure a succession; the only point which needed to be secured in the latter sense.

It seems evident then, that the founders of our Church polity in this country, did not deem any diocese organized without a Bishop, and that they considered *every state which had acceded to the Constitution*, to be entitled, and in duty bound, to have a Bishop; whether it had or had not, "six or more resident and officiating presbyters."

Let us now look at the actual practice in the case. Bishop White (Memoirs, p. 6.) speaking of the efforts to obtain the Episcopate before the Revolution, mentions certain circumstances in relation to the jurisdiction of the Bishop of London, and says, "for these reasons, and on the ground of the evident propriety of being supplied with *all* the orders of the ministry, recognised by their ecclesiastical system," a remark which applies equally to each diocese as to the whole, "application had been made to England at different times by the clergy, especially those in the northern colonies, for the obtaining an Episcopate." But he also says (p. 3.) that "when the Revolutionary war began, there were not more than about 80 parochial clergymen to the northward and to the eastward of Maryland; and those clergymen derived the greater part of their subsistence from the society instituted in England for the propagation of the Gospel in foreign parts; with the exception of those resident in the towns of Boston and Newport, and the cities of New-York and Philadelphia; there being no Episcopal congregations, out of those towns and cities, held to be of ability to support clergymen themselves. The clergy in Pennsylvania, exclusive of those in the city of Philadelphia, were never more than *six* in number; all of whom were missionaries, receiving salaries from England. The parochial clergy of the city were *four*."—A condition of things, which would go far to invalidate the reasoning of a late writer,† who contended, in relation to the late attempted election in Kentucky, that presbyters holding the relation of *missionaries* could not have been contemplated in the canon under consideration, at its original enactment;—inasmuch as many of the clergy, belonging to the Convention which adopted it, were, or very recently had been, themselves missionaries and in that capacity had been concerned in applications to England for resident Bishops; and, of course, cannot be supposed to have intended the adoption of a principle, entirely at variance with their own acts. The very clergyman who originally proposed the canon, as appears from the Journal of 1795, though not a missionary, yet was not a *parochial* minister.

The small number of clergy, mentioned above,

* *Qu.* Is congregation or diocese meant here? As the case stood at the adoption of the Constitution, it seems to apply to extra diocesan congregations or parishes, and not to a state or diocese.

† See Protestant Episcopalian, 1831, pp. 316 and 393.

were, it seems, soon greatly reduced. "In the northern states," (says Bishop W., p. 60.) "the clergy generally declined officiating, on the ground of their ecclesiastical tie to the liturgy of the Church of England. As they were generally men of respectable characters, the discontinuance of their ministrations had an unhappy effect on the Church; and is here mentioned as one cause contributing to the *low state* in which we were *left* by the Revolutionary war." And on p. 8th, he says, "the doors of the *far greater number* of the Episcopal churches were closed for several years. In Pennsylvania there was a part of that time when there was, through its whole extent, but *one* resident minister." In fact the whole number of clergymen, northward and eastward of Maryland, in 1783, who were connected, though in many cases not officiating, with the English society as its missionaries, was but *forty-one.*

Taking these circumstances into consideration, it is not probable that there could have been six officiating and resident presbyters in Pennsylvania when the present venerable and estimable Bishop of Pennsylvania was elected. When we add the fact, that in all the Conventions, previous to his consecration, Dr. Provoost was the only clerical delegate from the state of New-York, it is rendered probable that there were not six resident and officiating presbyters in that state, at the time of *his* election. And it is also doubtful, whether, when Dr. Bass was first elected (1789,) Bishop of Massachusetts and New-Hampshire, the resident and officiating presbyters amounted to the number subsequently required by the canon before us: only *four* such names being annexed to the application for his consecration, which was made upon the suggestion of Bishop White.*

What effect the application for the consecration of Dr. Peters, as Bishop of Vermont, would have had, if there had been no objections to the individual elected, it is now impossible to say. The consecration of a Bishop for Vermont, at that time, would, probably, have prevented, or have materially lessened the long litigation concerning the Church lands in that state, which has since occurred; and to obtain the possession of which, was, without doubt, a prime object with those who elected Dr. Peters; although Bishop White, probably from not being aware of the fact in this connexion, does not so mention it in his Memoirs of the Church.† He had been refused consecration in England, where he resided at the time of his election, not because of any defect in the election, but because the act of Parliament, authorizing the consecration of Bishops for America, had expired by its own limitation;—because a sufficient number of Bishops had been consecrated to continue the succession; and because he had resided for twenty years preceding in England, without exercising any ecclesiastical function, and consequently could not produce the necessary testimonials of personal character from the Convention which elected him. The American Bishops decided, as appears from their Journal, that they could not "with propriety consecrate a Bishop for the Church in any state, until such Church shall have *acceded* to the General Ecclesiastical Constitution of the Church in the United States," which the Church in Vermont had not done. This was sufficient ground for rejection, even if there had not been, as Bishop White says there were, "personal circumstances which prevented the paying much respect to the application." This application might have been rejected on another ground; the General Convention might have refused the necessary testimonials, even if that from the Convention of Vermont had been in form, as it probably was not. The application, however, led to the adoption of the canon before us; and this canon contains a principle not before advanced, or acted on, imposing a restriction upon the fourth article of the Constitution, and requiring a certain number of officiating and resident presbyters to entitle a state to a Bishop.

The canon does not seem to have been *necessary* to meet cases like that of Dr. P., inasmuch as only those which were admitted into union with the General Convention, were entitled to Bishops, and full power was given to the General Convention to refuse their testimonials in favor of every elected person, for either of the causes assigned in the case of Dr. P. For one of these causes they did refuse to recommend him, and they must have believed that they were acting, as was the fact, constitutionally.

The canon was afterward found of convenient application to the case of Dr. Ogden, Bishop elect of New-Jersey; though the real difficulty in his case was of an entirely different character; and on a second application for testimonials in his favor, was met in the manner which should have been pursued on the first. It was also applied a few years since with a view of invalidating the election of the present assistant Bishop of Pennsylvania, under the plea, that it required the concurrence of a majority of the resident and officiating presbyters in a diocese, to elect a Bishop *at any time.* But the Bishops who participated in his consecration, decided, as appears from their official statement, published at the time, that this was "a misunderstanding of the canon—that it was *intended* for the case of an incipient diocese, and has no bearing on the case of a successor to a deceased Bishop." And it has been recently applied in the public prints, and perhaps otherwise, to the case of the attempt to elect a Bishop in Kentucky; on the ground, that though there were six resident and officiating presbyters in Kentucky, some of them were missionaries of the Domestic and Foreign Missionary Society of the Church, and not settled in organized parishes. This last is, probably, the only case in which the canon has been used with effect.

"It was the generally received opinion of the ancient Christian world," says Hooker, "that *Ecclesiaest in Episcopo*, the outward being of a Church consisted in the having of a Bishop." "In very early times," says Bishop White, (Memoirs, p. 79,) "every Christian Church, that is, *the Christian people in every city and convenient district round it*, was an ecclesiastical commonwealth, *with* ALL *the necessary powers of self-government.*" "No act of ordination or government, for several ages," says Dr. Chandler, in his Life of Johnson, "was ever allowed to be lawful, without a Bishop at the head of the presbytery. This is evident, from the universal testimony of the Church, as well as from the true canon of Scripture itself." It cannot be necessary to sustain these opinions by other authorities, for every one at all conversant with the subject, knows them to be abundant. It was reserved, it seems, for the Episcopal Church in the United States, to present the anomaly of

* See Memoirs, p. 167.

† See Journals General Convention, (Bioren's ed.,) p. 199.

Churches, called Episcopal, but without Bishops, for such must be admitted to be the condition of the Churches in those states, which are sometimes described as *organized*, and are admitted into union with the General Convention, and allowed a representation in the house of Clerical and Lay Deputies, and yet are *suffered* to remain without Bishops: Churches, in fact, whose *outward being does* not *consist in the having of a Bishop.* "Every man," says an eminent writer, "who knows any thing of the constitution and history of the Church, is perfectly aware that to call churches or chapels, which are under the superintendence of no Bishop, Episcopal churches or chapels, is a gross solecism in language.—The question, indeed, appears so perfectly clear, as not to admit the shadow of a doubt. An Episcopalian who acknowledges no Bishop, is like a royalist, who acknowledges no king. The very terms imply a contradiction."* Some of these states or dioceses, indeed, acknowledge a superior, elected from among presbyters, and called President of the Convention, while they have no Bishop; and thus may be considered as exemplifying the doctrine *primus inter pares*, and claim some affinity with Presbyterianism. The same affinity is more broadly displayed in the anomalous character of the standing committees—bodies whose duties and powers have been silently and gradually increased, till they have come to possess, in vacant dioceses, all, or nearly all, the powers of government assigned by Scripture and ancient writers to Bishops; and make it somewhat doubtful whether we are not placing our Church below the point to which Archbishop Usher was willing, during the troubles of the Church in England, to reduce Episcopacy; as shown in his famous plan for "*a reduction;*" which writers against Episcopacy have so often thrown up to us, as a virtual abandonment of it. Some of these *dioceses*, as they are called, which are not the jurisdiction of any Bishop, have standing committees, equal in number, or nearly so, to their whole Convention; and consisting, in some cases, of the same individuals who usually compose that body; thus bringing down the authority of the Church to a mere association of parishes. There is no canon existing, which can *compel* states, without Bishops, though they may be in union with, and regularly represented in the General Convention, to annex themselves to any Diocese, or concede jurisdiction to any Bishop; while yet they may participate in framing laws which are to bind Bishops, with others! A state *may* remain, for any thing which appears to the contrary, through all time, without having a Bishop, and so far as it may need, or wish the service of one, may have one and dismiss him under the xxth canon, at their pleasure, and yet be called an Episcopal Diocese! In the early history of the Church in the United States, the term *state* only was used, it is believed, except in reference to a diocese *proper;* but about the time, or soon after the adoption of the (present) second canon, that of *diocese* came to be applied in its present *confused* sense. No state, nor any number of Churches, can properly be termed a diocese, which is not now, and has not been the jurisdiction of a Bishop.

The canon before us, was, in 1814, suspended by another canon, passed in Convention of that year, with a view to accommodate a few Churches in the western part of Pennsylvania, about 300 miles only distant from their own diocesan, and some in Ohio, with a Bishop. Although it would have been, perhaps, quite as well, to have repealed the canon altogether, yet this suspension, though limited in its operation, and soon removed, was a judicious act. With the exception of Ohio, this suspension of the canon did not aid the extension of the Church westward: Bishop Chase, who was elected under the authority of the suspending canon, having confined his Episcopal services to that diocese. The suspension, therefore, has been of no service to the west generally, and the same necessity which gave rise to it, may, and in point of fact, does, in an immensely extended degree, still exist in that region. But if the motive was good, and the suspension judicious, why was it not continued? Or rather, why was not a canon, which by this act was admitted to be in the way, entirely repealed? It is not easy to discriminate between West Pennsylvania, which is now, and could probably then, have been served by its own Bishop, or Ohio,—and the west and south-west generally. In what respects can it be *unsafe* to admit a state to choose a Bishop, with the powerful, and indeed insurmountable checks against unworthiness and deficiency which are deposited with the General Convention, the Standing Committees, and the Bishops, when the same state is allowed to send *eight* delegates to the house of clerical and lay deputies;—when, moreover, as is the case in more than one instance, the state may send its whole number of clergy to take seats there? Is it safe to trust them with so many votes, in the enacting of laws, which are to have effect on all the Churches, and not safe to trust them with the election of an administrator of those laws which they have participated in framing, or to which they have voluntarily subscribed?

It may be said that it is necessary to be very cautious in increasing the number of our Bishops, especially as a house. This is all very right, if the caution be not excessive, and producing its opposite evil. But is there any reason why there should not be a greater analogy than now exists in practice, between the Constitution of the Church, and of our national government, on this point? Every state, admitted into the Union, has a representation in the Senate of the United States; but every state admitted into union with the General Convention, is *not* represented in the house of Bishops: although two states have each *two* Bishops in that body, who have each a a vote. The state of Delaware, though less in political proportion than ecclesiastical, has two Senators in Congress, and no representative in the house of Bishops. There are *twenty* states or dioceses, and but *twelve* Bishops, *one-third* of whom are from *two* states only. This house has a full negative upon the house of clerical and lay deputies, from the whole twenty states, in which the Church is considered organized; the representation in which may be extended to *eighty* clergymen and *eighty* laymen—in all *one hundred and sixty;* and yet the Bishops of *five* states *may*, and *seven* Bishops at all times *can*, negative all their proceedings! The theory of the analogy between our civil and ecclesiastical governments is strikingly beautiful; it only needs to be carried into full practice to give our Church an immortal hold upon the affections of the community. *To be continued.*

* The reader doubtless remembers the language of Ignatius, in his epistle to the Smyrneans, so often quoted in our controversial works, "Let no man do any thing of what belongs to the Church without the Bishop."

MISSIONS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Our last number contained part of a rapidly sketched view of the condition of this Society's stations, as exhibited in its last Missionary paper. The other moiety of that sketch, then crowded from our columns, follows.

Mr. Bragg has consented, at the close of his first Missionary year, to accept the charge of the congregation at Macon, Georgia, rendering it necessary to supply his place at Tallahassee. The present paper contains no statements as to the condition of the other stations of the Society. Of *Jacksonville*, Illinois, the Secretary gives us the following information.

"We have been informed that a Church has recently been organized at Jacksonville, and that at a meeting of the Wardens and Vestry, held on the 11th of August last, it was resolved to make application to the 'Domestic and Foreign Missionary Society,' for one to minister to them in holy things. The letter which conveys this intelligence also states, that in addition to the $200 appropriated by the Society for one year, $300 would probably be raised for the support of the Missionary who might be disposed to locate himself in this quarter."

Key West still remains unsupplied, and still anxious to secure the services of an Episcopal clergyman. The correspondence of the Missionary at Detroit, writing in feeble health, amidst arduous labors, furnishes the following impressive appeal:—

"As soon as circumstances will admit, I purpose, with the divine leave, to visit the interior on a missionary tour. This, the destitute congregations not only desire, but need. While Episcopalians from different quarters where the Church is not yet organized, are earnestly praying to be gathered together under the care of pious and devoted clergymen—with so much to be done in the vineyard, and so few to do it, great will be the loss to religion and the Church, unless increasing exertions are made to supply the destitution, by a proportionate increase of missionaries, and the means of their support. Let, however, the young men of our beloved Zion every where, who have come, through divine grace, to the humble yet ardent exercises of pious affections and desires, be encouraged to devote themselves to the work of the ministry; and the past liberality of the rich, as well as those in more limited circumstances, who have so freely contributed from their earthly substance, and (be it recorded to their high commendation) are ever ready to contribute on all proper occasions, is an encouraging pledge, that pecuniary aid will not be wanting. Should any, who have assumed the solemn ordination vows, be found in a state of indifference, and without a cure, would it not be well, even for their own sakes, affectionately to be reminded of their Master's inquiry in his parable of the laborers, 'Why stand ye here all the day idle?' And what a gathering of the heavenly harvest,—what good to the souls of men, and glory to the Saviour, would be the speedy result, did all of us, in every place, who, in that most responsible capacity, have put our hand to the plough, feel and act still more and more in the spirit which prompted the admonitory exclamation of St. Paul, 'For necessity is laid upon me; yea, wo is unto me, if I preach not the Gospel!'"

In concluding these hasty remarks, we will add a word as to our institutions generally. Their number is increasing, and there is a consequent need of increased resources. Their friends must, if they are to go on, be systematic in appropriations for their support;—and they must, by a careful examination of the subject, impress their minds with a sense of its importance, that they may be constrained to such self-denial as shall make appropriations possible. Each parish has its peculiar demands, and the Church at large its needs. Some of these parishes have barely during their existence acknowledged their connexion with the Church as a whole, a body, a family, and their obligation to contribute to its support and extension *as such*, by substantial aid. In some, contributions to the funds for sustaining missions, or to any of the general institutions subsidiary to the Church, in her fulfilment of the high command, to 'preach the Gospel to every creature,' have until very lately been unknown. In many they have been scanty, or frequently intermitted. In not a few they are *still* unknown. The feeblest parishes we are confident,—for experience has proved that there need be only in some *one* a willing mind, to set in operation the effectual leaven—the feeblest can do *something:* and to do little, may be, and where much is done at last, *will* generally be found to have been the way to doing *much.* This subject is not now first approached by us; we have spoken of it before, and shall have frequent occasion to speak of it hereafter. The affairs of the General Missionary Society are growing in magnitude; it is swelling its demands for aid; lengthening its cords, and *calling on its friends* to make strong its stakes. The General Sunday School Union is receiving aid, but needs its continuance, and to do good more widely, and to extend aid to feeble schools, must still have much proof of the favorable remembrance of the friends of religious education. Bible, Prayer Book, and Tract Societies—a general one, we are still of opinion, is a great desideratum—must be sustained; and the Press, which offers itself as their auxiliary, must have patronage;—they are indispensable to the moderate efficiency of the others. And then as the keystone of the arch, the means of education for the ministry must be provided, and its most fit subjects found and brought forward. There is no reasonable hope for the adequate efficiency of our multiplied and growing institutions, unless Episcopalians will deliberately contemplate this picture of their needs. As the handmaids of the Church, they aim at the advancement of its children in all holiness, and the addition to its household of the souls of straying men. In the fear of God let members of the Church become impressed with the importance of this object!

GREEN BAY.

The relinquishment by the Rev. Mr. Cadle of his charge, most burdensome at present we are aware, is by all means to be deprecated. The peculiar fitness which *experience* has now added to his other eminent qualifications, render the retention of his valued services doubly desirable.

From letters of the Rev. Mr. Cadle, at Green Bay.

"*June 4th*, 1832.—The number of boarders is 96. I have received applications from 6 more, and also a promise of the restoration of one of the Menominee boys who deserted last autumn.

"I am greatly indebted to the Committee for their ready attention to the suggestions contained in my former letters.

"Messrs. R. & A. J. Irvin have this day handed to me proposals for painting the Mission buildings, which I submit to the Committee. The painting of them would contribute much to their preservation; but I do not feel authorized to direct it, nor would I, even if the expense were considerably less.

"I have been requested also, to mention their estimate of last summer for the erection of a farm-house, of 27 feet by 25 feet, which was $500. But while I comply with this request, I am restrained by considerations heretofore presented to the Committee, from doing any thing more than communicating this estimate to the Board at Philadelphia."

"*June 13th.*—I administered, on Whitsunday, the Holy Communion to twelve persons.

"Mr. Almon Gregory, (an assistant teacher,) arrived on the 11th inst.

"Mr. Trowbridge, of Detroit, effected insurance on the Missionary building, to the amount of $3,200.

"I received yesterday 6 barrels, which appear to contain pork, for which freight was charged from Detroit. There was no letter accompanying them."

Resignation of Mr. Cadle.

"*June 16th.*—I respectfully submit to the Executive Committee, my wish to be relieved from the superintendence of the Protestant Episcopal Mission at Green Bay. This desire has been long entertained by me; and I have been hitherto restrained from the formal expression of it, in consequence of the non-completion of plans which I had recommended, and to the execution of which, the Committee had so readily assented. As the Mission buildings are now nearly finished, it seems to me that I can with propriety make known the gratification which I should derive from a permission to retire from the scene of my present arduous labors. I solicit accordingly, the appointment of a successor, at as early a period as the convenience of the Committee may permit; but I trust that it will be remembered, that in case a Superintendent should reach this station this present season, I shall probably be necessarily detained a few weeks in examining and putting into his hands the property of the Mission. Desirous, however, as I feel, for the dissolution of my connexion with this Missionary establishment, I will remain another winter, if there should be a failure in securing the services of a clergyman to fill the post which is occupied by me. But it is my earnest trust, that the Committee, in consideration of the length of time during which I have been confined at Green Bay, and of the great variety and pressure of the cares that have devolved upon me, will accede to my request, to retire from the charge of this Institution, with as little delay as is practicable. Whenever I leave the Mission, my sister's connexion with it will also cease. When she made application for leave of absence, it was her intention to return; and on her departure from Green Bay, in order to visit New-York, she expressed her willingness to resume her former charge, in case of my continuance here another winter. Information on this point I am not yet able to give to her. The duties appertaining to the office of Female Superintendent are, it is my impression, more burdensome than her state of health admits of bearing; and respecting my own case, I can sincerely declare that I feel wholly exhausted by the labors which I have undergone. I am aware that my ability to leave Green Bay will depend on the discharge or assumption of the obligations under which I now am; and it is on the presumption that a satisfactory arrangement will be made with those to whom the Mission is indebted, that I solicit the Committee to free me from the anxieties inseparable from the oversight of this station. Into the little of detail upon which I am about entering, I do not write any thing with the design of complaining, but solely to account for my desire to leave a field of continual and oppressive toil and solicitude.

"The secular charge connected with the superintendence of this mission, has been severely felt by me, and has necessarily engrossed a large portion of my time. Its extent would have justified the appointment of a steward; but blended with the cares of a clergyman and superintendent, it becomes a burden too heavy to be borne. The management of boarding-pupils, almost all of whom, on their admission, were ignorant of the English language, is much more difficult and troublesome, than the care of English scholars. And even if they did not exhibit too many evidences of a previously-neglected education, and no inconvenience were experienced from parental interference, the constant watchfulness that is requisite on the part of the superintendent, is no slight interruption to plans of private study, and no slight hindrance to personal ease and comfort. The care of the health of the boarding scholars has been a cause of considerable anxiety to me; and although to the judgment of reason, much solicitude may not seem called for in instances of sickness after all is done that circumstances admit of being done, yet the deepest is occasionally experienced. The superintendent is responsible for the religious culture, as well as intellectual improvement of the children residing at the Mission; and so far as there is opportunity for him to do good in this settlement, and as he can have intercourse with the savage tribes in its vicinity, it becomes him to do the work of an evangelist, and to make full proof of his ministry. My cares and duties have been numerous and conflicting; and under the conviction that, if it were possible for one person duly to attend to them, I myself am not equal to the task, I am desirous of retiring from the oversight of this Mission. In pursuing the course which my own judgment dictated in matters respecting which I had discretionary powers, I have been subjected to some evils, which, however, I regard as nothing, in comparison with the consciousness of having acted agreeably to my convictions of duty. I have not sought to please men, nor heeded the inventions of the spirit of calumny; and am under the impression, that if I had not studied purely the welfare of this Mission, and had not been ready to part with every thing worldly in behalf of the cause intrusted to my care, this institution would have failed of its establishmet. There have been various obstacles to contend with; but through the divine blessing, many of them have been surmounted. To the favor of God, I ascribe the praise of whatever success has attended this undertaking; and I am grateful for his goodness in having raised up so many friends to its prosperity. Next to the acknowledgments of his protecting care, my thanks are rendered to the Executive Committee, to the Diocese of New-York, and to various individuals and associations who have extended to this school their efficient aid. Its welfare will ever be interesting to me; and it is my humble petition, that God will be unto it a wall of fire round about, and will be the glory in the midst of it. But the sustained anxiety and overwhelming care attached to its superintendence, constrain me to solicit relief from a burden by which I am bowed down greatly."*

* This letter having been read at a meeting of the Executive Committee, held on the 25th of July last, resolutions were immediately adopted, expressive of the very great regret with which the Committee had heard of Mr. Cadle's intention to retire from the superintendence of the Mission, and requesting him to state what arrangements for his relief will be necessary to secure his continuance as principal of the Green Bay Establishment.

THE CHURCHMAN.
SATURDAY, SEPTEMBER 22, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Bishops in the West.—Diffident of our own judgment, and sensible of deficiency of time and previous preparation for the thorough discussion of so grave a question, we had resolved to leave this subject untouched, to the decision of the approaching General Convention. But the unmeasured attack with which the published views of a most respectable presbyter of our Church have been encountered in a contemporary paper, determines us to present his pamphlet entire to our readers. The first impression received from it, was that of respect for the sound judgment and power of argument possessed by the writer: the next, esteem for his candor, frankness, and apparent singleness of intention. Greatly were we surprised to find in the pages of a periodical hitherto conducted with much prudence and respectability, an article in which language is used, discreditable alike to the anonymous writer and to his cause. The *motives* of the pamphleteer are professedly impugned, by way of introduction to a discussion of his *sentiments* and *arguments;* and while his production finds no place in the pages of the miscellany, the readers of his opponent's lucubrations are taught to look upon him as actuated by the instigation of Satan! Such flowers of speech as "pitiful suspicions,"—"envious, ungenerous thoughts,"—"unprincipled and reckless threat,"—"most scandalous allegation,"—"most abominable calumny,"—"*who but* THE TEMPTER *put it into the author's mind*"—"pitiful, unprincipled attempt"—are employed in the refutation of a proposition concerning Church polity, which to us, strangers at the time alike to the author and the subject, seemed, whatever might be its intrinsic merits or demerits, to be fairly, honorably, and ingenuously laid before the Church, in a mode to which unquestionably every man has *a right*, and every faithful son of the Church should feel it *his duty* when his judgment prompts the measure, to have recourse. We cannot away with this, and would gladly have the writer of such an article know that he has been the instrument of procuring for the views which he has *thus* opposed, an increased circulation, if not a warm support.

Theological Education.—Our readers are not unaware of the interest with which we regard this subject. We know none at the present moment more concerning to the Church; and yet there is scarcely any mode of Christian benevolence toward which, until very lately, greater apathy has been manifested. The source whence the following communication proceeds, and the intrinsic importance of its contents, will, we trust, secure it full attention, and leave an impression neither transient nor fruitless. The example set is one worthy of all imitation and easily imitable. The results which would flow from a general adoption of the plan so well begun by our Connecticut brethren, are certainly rather under than over-rated by Professor Turner. Can any true Churchman contemplate them, with a recollection of the *need* of which every day brings accumulated evidence, and not be stimulated to new and increased exertion? With regard to the prominent suggestion made in the letter, and acted on by the clergy of Fairfield county—the *apportionment of the contributions of each congregation for this purpose by the salary paid their pastor*—we would remark that a congregation in this city paying its rector $1500, has in the last year contributed $275 for the support of three candidates for orders, without in the least diminishing its contributions to other objects. Others, we believe, have done as much, if not more. This, too, in the city, where applications for aid from every part of the country are continually made, and met with liberality. Will not our country brethren emulate an example so deserving?

Cheshire, Conn. Sept. 14th, 1832.

Dear Sir,—Early in July I sent a short article for insertion in the Churchman, in which I stated the fact, that a respectable clergyman of Long Island, an alumnus of the Seminary, had put into my hands $50 for the use of some student who should require assistance, and had expressed his intention to appropriate annually the same sum, which is a tenth of his salary, to the same object. There is reason to believe, that the liberal purpose of this generous individual will be productive of great benefit to the Church, by exciting others to imitate so good an example. I know you will read the following account with more than ordinary interest. Under this impression, I shall take the liberty of troubling you with the addition of two or three remarks in relation to the subject to which it refers.

A few weeks since I was informed by a Rev. friend, that the clergy of Fairfield county in this state, were to hold a meeting on the 10th instant, to take into consideration the subject of education for the ministry, and to adopt some plan for aiding young men of piety, who would be glad to labor in the Lord's vineyard, but are unable to make the necessary preparation on their own resources. The meeting was to be held at Newtown, and I availed myself of the opportunity of seeing several of my brethren in the ministry, and of showing an interest which I cannot but feel in so good a cause, and accepted my friend's invitation to be present. The meeting was exceedingly agreeable and interesting. There are, I believe, eleven clergymen in Fairfield county, nine of whom were convened. There were also four who did not reside within the county, and three of our young friends of the Seminary; and we were happy in meeting the Bishop, who is on a visitation of that part of his Diocese, and had spent the preceding Sunday at Newtown. The church is large and commodious, and, I was informed, is filled every Lord's day. A sermon adapted to the occasion was preached in the afternoon by the Rev. Dr. Kemper, of Norwalk, from the text, "Thy kingdom come." The preacher very clearly represented the duty, the apparently unthought-of duty of Christians, to make vigorous efforts in order to comply with their Master's requisition to preach the Gospel to every creature, and strove to impress it on the conscience of his hearers. The most effectual method of advancing the kingdom of God was shown to be the preparation and sending forth of well qualified ministers. The obligation which lies on Christians to promote this great cause, by personal efforts, or by pecuniary contributions, or by their prayers, was brought home to the conscience of each by the exhibition of motives of great interest and weight. Immediately after service, the clergy met at the house of the Rector, the Rev. Mr. Stratton, to deliberate on the subject. There could be but one opinion on the importance of the object; and the meeting resulted in the formation of "The Fairfield County Education Society," the Constitution of which was adopted the same night, after a second service in church. I regret that I cannot send you a copy of it, as I left Newtown early the next morning. In one of the articles, however, the clergy pledge themselves to use their best endeavors, in order to raise annually *a sum equal to one tenth of their salaries*, to be applied to the purpose "of aiding young men for the ministry."

I need not assure you, my dear Sir, that it was a great gratification to me to find so many of our brethren alive to the all-important subject of education for the Gospel ministry. Most sincerely do I pray that their pious wishes and efforts may be crowned with desired success. I can conceive no reward more delightful, nor can I wish them a greater blessing.

If the other two clergymen not present, should coincide in sentiment with their brethren, and if all succeed in raising the sum proposed, five young men may be aided every year in their preparation for the ministry. And I should suppose that in most instances, pious and zealous clergymen would be able to raise a sum equal to one tenth of their salaries for such an object. An annual collection might be made in church. Societies of one sort or another, which exist in almost all congregations, would no doubt apply a portion of their funds in this way. Generous individuals are often to be found who only need to be directed by their pastor, to the best objects of Christian benevolence, and their offerings for God's altar are ready to be brought forth. I received, through the hands of the Rev. brother before mentioned, $50 a year, for three successive years, (the bounty of a single individual) to be applied to the assistance of pious and deserving young men in the Seminary; and last year the same warm-hearted and liberal donor *trebled* the amount, and I am informed intends to devote to this purpose $150 a year! I applied the sum as I supposed a truly Christian giver would approve, and have the satisfaction of believing that it has advanced the interests of Christ's kingdom. Not until within two months did I know the name of the generous donor, who is a layman of Philadelphia, one who "lets not his right hand know what his left doeth." I do not doubt that there are others, whose pious pastors might readily direct the streams of their benevolence into courses where they would be most productive. And to the candid and unprejudiced inquirer I appeal: Is there any that promises greater fertility and more luxuriant harvests in the field of God, than those which the Seminary opens? I may be suspected of being a prejudiced judge in a matter in which it were indeed strange if I did not feel the highest interest; but duty prompts me to avow my deliberate opinion, that there is none.

Let me speculate a little on the subject of this letter. We have between five and six hundred clergymen in our Church. Let us suppose their average salaries to be $500, which I should think would be a moderate sum. Let us reduce the number of clergymen to 400, supposing 150 to be unable, from various causes, to co-operate in such a plan as that under consideration. If 400 clergymen were to raise $50 a year, there would be an annual contribution of $20,000 for assisting young men in preparing for the ministry. This sum would be sufficient to meet *all* the expenses of 100 students a year, and would no doubt meet the necessary expenses of 150. What a glorious view, my dear Sir, opens before us from such a speculation as this! And nothing is wanting but zeal, industry, and concentration of effort to realize it in a very great degree. One hundred and fifty young men constantly preparing for God's service. One hundred and fifty additional laborers sent out into the Lord's vineyard every third year! The consideration is enough to animate the bosom of every Christian! I do trust that the good example of our Fairfield brethren will be generally followed in the Church. The deserts would soon begin to bloom, and the valleys would joyously blossom.

As I know the interest you feel in the whole subject of beneficiary education, I will make no apology for drawing out this letter to an unusual length. In general our scholarships and appropriations are inadequate. I believe their ordinary amount is $100 a year. If the student have wherewith to supply himself with necessary articles, exclusive of his board, washing, lights and fuel, this sum will be sufficient by proper economy; and this, let me say, it is his most imperative duty to practise. But if this be his sole dependence, it is too small a sum to meet his expenses. He comes to the Seminary with the certainty of receiving $100, which he has supposed will cover all the demands that must be made on his purse. But he is disappointed and chagrined to find that all his quarter's allowance, and perhaps more, is required at the very outset. *His room must be furnished.* He must have a couple of chairs, a table, some place for his clothes, a few shelves for his books, and the indispensable apparatus of bed and bedding. Being a stranger, and not accustomed to purchase articles of this sort, he is probably imposed on, and pays for them more than they are worth. In Andover, the rooms are furnished with all necessary articles, and in a very neat manner; and if the student comes from any of the Eastern States, he is surprised to find it otherwise with us. *He must also supply himself with the necessary text books.* These he ought to possess. If he borrows them from others, or procures any of them from the Seminary library, which contains a few and but a few, they will soon be worn out, or at least injured by repeated use. To the expense of furnishing his room and purchasing his text books, add *the cost of his clothing*, and but little of the $100 will be left. I wish that the benevolent contributors to funds for assisting young men in their preparatory studies, would take this subject into consideration. You will not mistake me. I do not wish a student to have plenty of money at command. If he has, he very seldom learns how to spend it judiciously, and never penetrates into the art and mystery of economy in *small* sums, the great secret of having comparatively *large* ones. But I do wish his reasonable expenses to be met, and his mind to be at ease. I do wish him to be put beyond the necessity of teaching, so that all his time may be devoted to the study of his profession, and that, as he feels the advantages of the Seminary course, he may also feel the obligation he is under to serve the Church with his best energies.

From what I have written you will conclude, that I am in favor of making the provision for necessitous students amply sufficient. I have no hesitation in saying that I am. But I would require something on the other side. I would receive no student who should be found greatly deficient in preparation. I would give no aid to any, whose piety, in the judgment of prudent and judicious men, was doubtful. I would give nothing to the indolent and inattentive. I would require industrious preparation for the duties of the Seminary. These requisitions are no more than are demanded by ordinary justice to the benefactors, who have a right to expect that their money be disposed of in a way well calculated to advance the interests of the Church. And surely they are no more than every religious young man of feeling would at once most willingly recognise as in the highest degree reasonable.

If you think the preceding remarks likely to be beneficial, you are at liberty to introduce them in your useful publication.

Your affectionate friend and brother,
Sam'l H. Turner.

Donation of Books.—The Rev. Mr. Haight, Librarian of the General Theological Seminary, a few days since received from England a box of books, accompanied with the following letter, addressed to Bishop Onderdonk, of this Diocese. Although by no means satisfied that there is occasion for *all* the alarm concerning the growth of Popery felt by our trans-atlantic brethren, and although aware that our Seminary library already possessed armoury sufficient, if well used, to furnish its alumni with complete panoply against the open or insidious attacks of Popish emissaries, we cannot but feel grateful for so evident a proof of love shown to us before the Churches, and offer up our prayers, that "the administration of this service," so promptly and so kindly rendered, may not only "supply the want of the saints," but "be abundant also by many thanksgivings unto God."

(*Duplicate,*) 32 *Queen Square, London, June* 21, 1832.

Rt. Rev. Sir,—It has come to the knowledge of some sincere friends, in London, of the Protestant Episcopal Church in the American Union, that the Romanists are actively engaged in making proselytes throughout the United States; and, as those gentlemen know how desirable it is to furnish theological students and candidates for Holy Orders, with the best aids to arm them in defence of our holy Protestant faith,—TEN friends have subscribed in order to purchase sixty copies of Sir Humphrey Lynde's "Safe Way" and "By-Way;" which number I have the gratification of stating, is now increased to NINETY, by the accession of *thirty* copies more, which have been purchased and presented for the same purpose by my venerable friend, the Bishop of Salisbury, (Dr. Burgess,) in addition to his contribution toward the acquisition of the other sixty copies. The two treatises of Sir H. Lynde, reprinted in one large 8vo. volume, in the year 1819, together form one of the most valuable controversial manuals against Popery which is extant in our language. The author was an English country gentleman, who lived, much respected, toward the close of Queen Elizabeth's reign, and in the early part of that of James I. He had graduated at Oxford, and subsequently sat in several parliaments; and, I believe, died about the year 1634. His two treatises were highly valued in their day, and passed through repeated editions, especially the "*Via Tuta*, or Safe Way," which was translated into the Latin, French, and Dutch languages. Nor are these treatises surpassed, as a general manual, by any modern publications.

The friends who have united in purchasing these books, venture to suggest, that *twenty* copies should be appropriated to the library of the General Theological Seminary of the Protestant Episcopal Church, in the city of New-York, and to that of its Branch Academy or Collegiate Institution at Geneva, in your Diocese; such a proportion of these copies to be allotted to Geneva as you may think proper. They would further suggest that *twenty* copies should be appropriated to the library of Kenyon College, Ohio. These larger numbers are specified, because we have reason to believe, that in New-York and Ohio the Romanists are particularly active. The remaining fifty copies you will have the goodness to allot to the several colleges, theological Episcopal schools, &c., specified on the opposite page, in such proportions as may be deemed most beneficial for the interests of your Church by yourself and the House of Bishops, who, we understand, are to meet in Convention at New-York in the course of the summer. T. Wiggin, Esq., merchant of this city, a tried friend of the Protestant Episcopal Church, has kindly undertaken to forward the whole of the books to New-York, at his own expense.

As we are informed that books, *bona fide* imported for the use of your public collegiate institutions, are exempt from duty, the whole of the books are necessarily directed to "The library of the General Theological Seminary of the Protestant Episcopal Church, Greenwich, New-York." We reverence the sacred principle of paying "custom to whom custom is due:" and we should deeply regret if this mode of addressing the books should cause you any unnecessary trouble or expense, because some of them are to be appropriated to *other* seminaries or colleges belonging to your Church. Should any extra expense be incurred, (contrary to our expectation,) I earnestly request that you will not, through any delicacy, refuse to allow my friends and myself the satisfaction of bearing what we should consider as *our own* burthen.

The friends, who have joined in offering this tribute of regard to the daughter of the Church of England, unite with me in praying that the blessing of the great Head of the Church may be vouchsafed to your labors, and to those of your colleagues in the Episcopate, and of the other clergy of your Church.

I remain, Rt. Rev. Sir,
Your faithful Servant,
G. W. Marriott.

Colleges, &c. to which the fifty copies of Sir Humphrey Lynde's Work are to be appropriated, in such numbers as the House of Bishops may think proper,—

Washington College, Hartford, Conn.; William and Mary College, Williamsburgh, Virginia; Columbia College, New-York; Protestant Episcopal Theological School, of the Diocese of Virginia, located in Fairfax County; Theological Seminary of the Protestant Episcopal Church in Ohio, if *different* from Kenyon College; The Massachusetts Episcopal Theological School, located at Cambridge, Mass.

Any surplus copies to be allotted to any other seminaries, which may have been established in the course of the present year, or which may be formed hereafter, as the Rt. Rev. Bishops may determine.

We are not very sure that the sensitive modesty of Mr. Marriott (whose name, as a Trustee of the funds raised in England for Kenyon College, Ohio, is well known to American Episcopalians,) would altogether approve the public use now made of his signature. But probably it will never meet his eye to cause him any disquietude, and we have the sanction of the same authority so fitly quoted in his letter, for paying 'honor to whom honor is due.' We learn from another source, that though he would not state the circumstance in his letter, it was with him that the benevolent idea of the donation originated. We wish it were permitted to record the names of

the venerated noblemen, Church dignitaries, laymen, and ladies, associated with him in the deed. Surely they have 'well done, that they did communicate' to our supposed necessity.

The Diffusion of Information.—Facts which have come to our knowledge through the most authentic sources, prove that there *yet* exists among Episcopalians a most surprising and lamentable ignorance of the condition, designs, and wants, of the public institutions of our Church. And by the same means we are assured that the active efforts of the living friends of our Societies, spreading *viva voce* their history and their claims, can alone remedy the evil effectually. The notices in our periodicals and upon their covers are overlooked! However explicit, full, and fitted to excite attention, *if perused*, they yet prove useless from the indifference or inadvertence of those to whom they are addressed. Upon such as, in the public meeting and from house to house, may be able to exert an influence, distributing or presenting to attention the means of information, must depend eventually the prospects of our religious institutions.

Agencies of the American Sunday School Union.—The (Methodist) Christian Advocate of the 14th instant, devotes two columns to the effectual proof—exhibiting documents at length, of a charge against agents of this institution—viz. that they have repeatedly, and most improperly, persisted in representing the Methodist Communion as its patrons and supporters. An able notice and manly exposure of similar representations affecting our own Sunday School Union, appeared in late numbers of a Western paper, from the pen of the Rev. Mr. Otey, of Franklin, Tenn., and was republished in a late number of the Family Visiter. The article in the Advocate was occasioned by remarks in the Vermont Chronicle.

Periodicals of the Church.—In the spirit of the article which follows, we have desired and ever hope to act in our charge as directors of a public press. On the success of the "Banner," indicated by its list of nine hundred subscribers, we sincerely congratulate our brethren to whom the Church is indebted for the enterprise.

Our Second Volume.—By the good hand of our God upon us, we are enabled now to enter on our *second* editorial year. With our fervent praises, we renew, in His strength to whom alone all praise is due, our humble but determined resolutions of entire devotion to the Cross, and Church, of Jesus Christ. If by us, the unsearchable riches of the Gospel may be proclaimed, and the glorious beauty of the Church be set forth, so that souls for whom Christ died may be saved, and thanksgiving and honor be duly rendered to the Lord, our end is answered, and we have an over-payment of reward. With the Apostle Paul, we may, we hope, in all sincerity, declare our theme, our purpose, and our prayer, —"Christ *in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in* Christ Jesus;" nor would we omit to add, in the same *divine* reliance,—"*Whereunto I also labor, striving according to His working, which worketh in me mightily.*"

To many good and true friends, by whose patronage and approbation our labors have been encouraged, grateful acknowledgments are cheerfully rendered. If we at all seek an earthly recompense, it is the continuance of their approving confidence. That the blessing which their kind words have shed upon our path may be returned sevenfold into their bosoms, shall be our daily prayer. Little can they know, who have not toiled with us along the rugged way, which, for Christ's sake, and the Church, we walk, how such expressions, like the freshness of the early dew, or like the fragrant breath of morning, come to cheer, encourage, and invigorate the spirit. Truly, "as iron sharpeneth iron, so does a man the countenance of his friend." Nor will he, who, sending his disciples "two and two," sanctified to Christian uses the power of human sympathy, omit in the last great day, to allow and to reward their charity, who by their kindly greetings, (or, if need be, smiting *friendly*, and reproving them,) have strengthened the hands, and refreshed the hearts, of such as labor, however humbly, in *his* cause.

The "Banner of the Church" was set up, it will be remembered, wholly on individual responsibility. The first number was issued without the promise of one single subscriber. It has now, of people who have willingly offered themselves, (for, from various causes, agents other than volunteers have scarcely at all been employed,) *nine hundred*. We have good reason surely to say, *hitherto hath the* Lord *helped us!* It will also be remembered, the Editors and Proprietors reasonably trust, that, as the present publication has proceeded solely on individual responsibility, so it also expressly excludes individual profit. The terms originally announced* are still adhered to, and will steadily be observed. When they ask, therefore, new subscriptions, and additional patronage, they ask, not for themselves, but for the Church. When they call on the Clergy and the Laity, to renew their liberal efforts in the extension of its circulation, they do it for Christ's sake. "We seek," beloved Christian friends, "not yours, but *you*." We would have you "remember," brethren of the Church, "the words of the Lord Jesus, how he said, *It is more blessed to give than to receive!*"

In regard to the future, the Editors make no professions and no promises. They have a year's experience, and they hope to make it profitable. Valuable sources have been opened, which will facilitate and enrich, they trust, their future labors. Past errors, it will be their effort to avoid, and past deficiencies to supply. For the rest, it shall be their purpose, and their prayer, the Lord being their helper, "constantly to speak the truth, boldly to rebuke vice, and patiently to suffer for the truth's sake."

* "And they now pledge themselves, that of the profits on any number of subscribers above twelve hundred—which excess is to be divided equally between the Publishers and themselves, —their moiety shall be appropriated to the Church, for the support of Missions, or of Theological Education, or for the cheap or gratuitous distribution of Bibles, Prayer Books, or other publications calculated to disseminate and defend 'Evangelical Truth and Apostolic Order.'"

Insuring Churches.—In our 48th number, on occasion of the much regretted destruction of St. Peter's Church, Auburn, by fire, we remarked, "We cannot forbear calling upon the vestries of our country churches generally, thus warned, to make the small advance necessary to insure their church edifices—20 cents per annum paid by each pewholder, would in general suffice to effect this desirable object." We are glad to find the same view of the subject taken in the following editorial article of the (Auburn) Gospel Messenger, and heartily concur in the additional suggestion relative to the Convention.

Next Convention.—Among the subjects for the consideration of this body we hope one will be, a strong recommendation to all parishes in the diocese, not now secured in this respect, to cause their church edifices to be insured. Much as we have made this a matter of our advice on very many occasions of private conversation, we have not had the satisfaction to find any considerable number of churches thus provided for.

This subject is one on which we may well be supposed to feel a very strong degree of interest, and we have ventured to express our solicitude that no congregation may be placed in a predicament like that of the parish of our present charge. In the event of such a calamity, grievous indeed at the best, there would be vast relief in the security of a few thousand dollars. No winter passes without the record of the destruction of several places of public worship. Those who have once been visited in this way cannot but consider an insurance as a measure of prudence, not to be neglected.

Fault Finding.—We would gladly, and do, as much as in us lies, 'live peaceably with all men,' but above all it is our desire to feel and interchange none but the kindest feelings with brethren thinking the same thoughts, breathing the same desires, striving for the same good cause with ourselves. We are sorely grieved, therefore, at such misconstruction of our meaning as must have existed, to produce the following paragraph.

Cui bono?—The learned editors of the Churchman, in their "faint praise" notice of Mr. Weber's Letter on "change of heart," have thought it worth their attention to invite the public eye to the typographical errors in the printing. All we will trouble our readers with on so small a subject is the remark, that this is not the first indication we have had of a similar character towards our establishment and its productions from the same quarter.—*(Aub.) Gosp. Mess.*

The article alluded to is in our 77th number. We challenge scrutiny to find in it one word of discommendation; and after a succinct account of the contents of Mr. Weber's pamphlet, it concludes, "Nothing more was necessary. *Nothing better could have been done*, and if men will but read, and are not mad with prejudice, they must approve the pure though slandered teaching of our communion. We add, because *we think it deserves a notice, and will do good*, a note appended to Mr. Weber's pamphlet." Is this 'damning with faint praise'? What more would our western brother have? From principle, we cannot degrade our paper into a mere 'puffing machine,' pouring forth the same worn out round of fulsome compliment before every new-comer who may chance to please us. Saying what we believe to be justly due and strictly accurate, we are not unwilling to hope that our moderate commendations or limited praise (though we cannot perceive any *limits* in our notice of Mr. Weber's pamphlet) will operate as beneficially for their subjects, as the often hasty and sometimes exaggerated eulogies of those who are more liberal of their 'favoring breaths.' As for the "small subject" of typographical errors, we are at a loss to conceive how it could have been more tenderly touched than in the following paragraph, hung at the foot of the column in the modest guise of a Brevier note, and unbacked by any of the specifications 'most villanous in aspect' that might have been produced.

We trust a word as to the typography of the Letter will not be taken as needless fault-finding. It may reasonably be feared that the gross blunders in the printing will go far (it is a controversial pamphlet,) to defeat its object. Certainly it were better to delay a work a few days, than to mar by too great haste its usefulness.

We appeal to our readers, and to our respected and most cordially esteemed brother of the Messenger in a less hasty moment, whether we have given just occasion for his unkind article.

The Theatre.—The Evening Post, on the 18th instant, could find no better occupation for three columns and a half of grave editorial disquisition, than a discussion of the subject, whether a mimic counterfeited madness in the right place, with just the sufficient degree of mental alienation, and tact enough to cheat some hundreds of his fellow-beings out of an hour's recollection of their responsibilities and their business in this fleeting state. The mammoth 'enemy of all goodness and advocate of all evil' comes out the next morning with the prophecy that a young female, brought up to make merchandise of the exposure of her maiden charms to the rude gaze of thousands, and win golden opinions by affecting emotions which she does not feel, "is the *gem* destined to revive in the good people of New-York, all their former attachment to the stage," and again call for the indignant exhortations of judges and grand juries against its ruinous efficiency in corrupting the morals of our youth! *Par nobile fratrum!*—Do the young immortals who are thus deluded by the vain breath of human applause, ever reflect on their destination as such?—and that their's must one day be the lamentation "No man cared for my soul?" How enviable, compared with their ephemeral distinction, is the condition of the humblest laborer in the cultivation of the infant mind and heart, (*their* minds and hearts too often whom theatres have robbed of parental care,) rich in the promise of the Author and Bestower of all their faculties,—"They that be teachers shall [hereafter] shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever*!"

* Daniel xii. 3.

The Biblical Repository continues to deserve well of all who aim at the increase of divine knowledge. The late numbers are rich in matter of varied character, but great value and interest, both original and selected. We are especially pleased with the translated article from Tholuck, on 'Calvin as an Interpreter,' in the July number. It does great credit to the learning, sound judgment, severe impartiality, and above all, true Christian principle of the writer, to whom full justice is done by the easy flowing English of the translation.

One thing we regret to observe—a leaning to polemics in a few notes appended by Professor Emerson, to a translation from another Essay on Tholuck. We cannot expect conformity with our own opinion in a work of this kind. Its nature precludes the thing. Nor do we wish a timid suppression of the peculiar views of its contributors. But we think the theological world has a right to expect from them entire abstinence from attack upon those from whom they may chance to differ. Let them interpret, illustrate, expound Scripture as they choose, only giving their reasons; but the plan of the work requires that the inferences from their interpretation should be left to the reader: still more, that gratuitous assaults on the doctrines or discipline of any denomination of Christians, should be foregone. Such we find on pages 467 and 485 of the present volume. We are sure Professor Robinson designs the preservation of entire good faith in the discharge of his highly responsible trust, and confidently hope we shall not again have to notice what we cannot but consider as departures from it.

Works on Episcopacy.—A correspondent, an active clergyman of the Protestant Episcopal Church in Canada, writes us as follows:—

"Were it in my power, I should be most happy to procure a supply of the "Works on Episcopacy," and the "Episcopal Tracts," some of which I have perused with entire approbation and satisfaction, and regard them as most useful pioneers of the Church. I have a copy of Goodrich's edition of Dr. Chapman's Sermons. With some trifling exceptions I think them worthy the patronage of all Churchmen, and well calculated to convince such gainsayers as can be won by fair argument and amenity of manner. The Doctor is certainly a clever man."

LITERARY.

Biblical Works.—The kind attention of a friend enables us to lay before our readers the following extract of a letter just received from the Rev. Thomas Hartwell Horne, of England. The information it contains has been already presented in our columns, but not so fully.

Dr. Bloomfield's Greek Testament, I hope you have received by this time. It is not yet published for sale, I suppose on account of the lateness of the season, and also because the Reform Bill continues to occupy,—I should rather say absorb,—the public mind. The booksellers continue heavily to complain that "nothing is selling."

Messrs. Holdsworth and Ball, proprietors of the quarto edition (in *five* volumes) of Calmet's Dictionary, published with various additions, by the late Mr. Charles Taylor, have just completed a condensed edition of that work in one large super-royal 8vo. volume. All the fragments and other additions of Mr. Taylor have been abridged and incorporated; so that, in fact, it may be considered as a new Dictionary of the Bible, of which Taylor's Calmet is the basis. I do not know who is the editor; but I hear a good account of it, as being well compiled. The Rev. Josiah Allport, of Birmingham, has recently completed an English Translation of Bishop Davenant's Commentary on the Epistle to the Colossians, (the original Latin has for many years been very scarce and dear) in two volumes, 8vo. As the Bishop has cited a great number of schoolmen and other divines, many of whose names are now forgotten, Mr. A. has, with great industry, collected and supplied short biographical notices of them in his notes, which are numerous.

The Cambridge University Press has *just* completed a work on Rabbinical Literature, which will interest you. It is entitled, "The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hackazakah of Maimonides, with a literal English Translation, copious Illustrations from the Talmud, &c., Explanatory Notes, an Alphabetical Glossary of such particles and technical terms as occur in the Selections, and a Collection of the Abbreviations commonly used in the Rabbinical Writings, by Herman Hedurg Bernard, Teacher of Languages at Cambridge." The volume is beautifully printed—the Hebrew is *without* points.

Questions and Critical Notes, and Practical, upon the Book of Exodus; designed as a General Help to Biblical Instruction. By George Bush, *author of the 'Life of Mohammed.'* New-York. John P. Haven. 18mo. pp. 240.

It is painful to be under the necessity of dismissing a book like this with a mere summary notice. Yet to such a course we are constrained by lack of time to give it the fair and accurate perusal which alone would enable us to render true judgment of its contents. Every page bears marks of deep research, and, what is still better, assiduous care to render the results of that research available to the great body of inquiring readers. Nothing curious or useful in the way of explanation and illustration appears to have been passed by. The difficulties have received their due measure of attention, and are solved on the truest principles of exegesis, yet generally in such a manner as to enable any reader, paying ordinary attention, to go along with the interpreter in every step. This is a peculiarity, and a happy one, of both the works of Mr. Bush, on Genesis and Exodus. They tend to initiate the unlearned in the mode by which the sense of Scripture is attained, and proportionably increase their confidence in the results. We have not studied, and therefore cannot vouch for all the contents of these questions. But we have seen enough of them to wish that they may obtain, what we think they deserve, a very extensive circulation.

Protestant Episcopal Pulpit.—"The Solemn Charge (Acts xx. 28) of St. Paul to the Elders of the Church at Ephesus, Illustrated;" is the title of a Sermon originally preached by the late Bishop Croes, before the General Convention of our Church at Philadelphia, and constituting No. VIII. (the August number) of the above periodical. The publisher, Mr. Moore, has evinced a praiseworthy desire to render the work worthy of patronage, by the addition of several pages devoted to obituary notices of Bishop Croes, at an increase of expense to himself. The September number will contain a sermon by the Rev. Benjamin Dorr, of Utica, and another by the Rev. Wm. H. Hart, of Orange county, in this State.

General Theological Seminary.—We are requested to give notice that the exercises of this Institution will recommence on the first Monday in October, (Oct. 1,) and that the students and candidates for admission will be expected to assemble in the Library of the Seminary at 12 o'clock of that day.

TO YOUNG MEN.

An opportunity of extensive usefulness in the prevention and correction of the effects of ignorance and infidelity, offers for a few young men, able and willing to devote one evening in the week to the instruction of youths. Twenty-four only are wanted. Half the number are ready. Any reader of the Churchman who may be desirous of aiding in such a work of Christian benevolence, will please call at 371 Hudson-street, on Saturday evening next.

W. R. Whittingham.

MARRIED.

At Homer, on the 5th inst., by the Rev. H. Gregory, the Rev. Liberty A. Barrow, Missionary at Sherburne, Chenango county, to Miss Harriet, daughter of the late Hon. Levi Bowen, of the former place.

INTELLIGENCE.

DOMESTIC.

Ordination.—*New-Jersey.* The Rev. Matthew H. Henderson, Rector elect of Trinity Church, Newark, was, on the 20th inst., admitted to the holy order of Priests, and instituted by the Rt. Rev. Dr. Ives, Bishop of North Carolina, acting by request of the Standing Committee of New-Jersey, in the vacancy of the Episcopate of that Diocese, and the supposed absence of the Bishop of New-York on his visitation. The Rev. Drs. Milnor and M'Ilvaine, of New-York, the Rev. Mr. Holmes, of Orange, N. J., and the Rev. W. R. Whittingham, of New-York, were present, and joined in the imposition of hands.

Connecticut.—At a special ordination held at St. Michael's Church, Salem Bridge, the Rev. Thomas J. Davis was admitted to the Holy Order of Priests, by the Rt. Rev. Bishop Brownell. Morning Prayers were read by the Rev. Frederic Holcomb, and an appropriate sermon was delivered by the Rev. Wm. Barlow. The Rev. Ashbel Baldwin was also present and assisting.—*Ep. Watch.*

Ordinations.—*New-Hampshire.*—On Thursday morning last, was held an ordination in St. John's Church, in this town. Mr. Lucius M. Purdy, late of the General Theological Seminary of the Protestant Episcopal Church in New-York city, was admitted to the Holy Order of Deacons, by the Rt. Rev. Alexander V. Griswold. The candidate was presented by the Rev. Charles Burroughs. Morning Prayers were read by the Rev. Dr. Morss, of Newburyport, and a sermon from 1st Timothy, iii. 13, was preached by the Bishop. The Rev. Dr. Eaton, of Boston, assisted the Bishop in the administration of the Communion.

Centennial Anniversary.—In the afternoon was commemorated the centennial anniversary of the founding of St. John's Church; an historical discourse was delivered by the Rector, from 1st Samuel xii. 24: "Consider how great things he has done for you." Prayers were read by Rev. Mr. Doane, of Trinity Church, Boston.—*Portsmouth Journal.*

New Chapel.—In the evening, the elegant new Doric Chapel, in State-street, erected for meetings of the Bible Class, Sunday School, &c. of St. John's Church, was opened for the first time, with appropriate and solemn services. Bishop Griswold commenced the exercises with prayer for the divine blessing on the building, and the objects for which it is designed. The evening service was then read by the Rev. Henry Blackaller, of Salmon Falls, Somersworth, and an appropriate sermon preached by the Bishop.—*Ib.*

Confirmation.—*New-Hampshire.*—By Bishop Griswold, in St. John's Church, Portsmouth, 11 persons were confirmed on the 13th inst.

Connecticut.—The Rt. Rev. Bishop Brownell has administered the holy rite of Confirmation in the following parishes during the past week, viz. Sunday, Sept. 2d, in Watertown, to 16 persons, and on the afternoon of the same day, at Waterbury, to 19—Tuesday, at Salem Bridge, to 20—Wednesday, at Bethany, to 8—Thursday, at Humphreysville, to 5—Friday, at Oxford, to 19—Saturday, at Quaker's Farms, to 19.—*Ep. Watch.*

Clerical Changes.—*Maryland.*—The Rev. H. V. D. Johns, late Rector of St. Paul's Church, Rochester, has accepted a call from the vestry of All Saints' Church, Frederick, Md.—*N. Y. Gaz.*

New Church.—We are gratified to learn that the congregation of Episcopalians at Marcellus, in Onondaga county, have raised the frame, and nearly enclosed their edifice. This congregation has heretofore worshipped in the 2d story of a school house. May they find favor of the Lord in their work, and a full house of devoted worshippers when they have completed it.

(*Aub.*) *Gosp. Mess.*

From the Detroit Journal.

New Congregation.—St. Peter's Church, Tecumseh. A respectable meeting of the friends of the Episcopal Church, was held in this place agreeably to previous notice, for the purpose of organizing a Parish. The Rev. Mr. Freeman of Ypsilanti, being on a visit, was called to the Chair, and P. P. Galatian, appointed Secretary. On motion, it was

Resolved, That a Society be formed in connexion with the Protestant Episcopal Church in the U. S. of America, which was accordingly done, under the style and name of St. Peter's Church, in the town of Tecumseh, county of Lenawe and Territory of Michigan, and the following officers chosen. Peter P. Galatian, and George Spafford, *Wardens.* S. C. Boughton, J. B. M'Ray, H. Hewit, D. R. Burt, S. Blanchard, J. W. Brown, and H. Budlong, *Vestrymen.*

Tecumseh, Sept. 2, 1832.

The Church in Tennessee.—At *Jackson*, in this State, as we learn from the 'National Banner,' "an Episcopal Church was lately organized, and the services of a clergyman were engaged to conduct the worship regularly."—In *Brownsville*, Haywood county, in the same state, a Church was also organized on the 25th July last; the third in that district organized within a few weeks. We have been furnished with the following item in addition to the above.

Nashville, Sept. 4.—Extract of a letter from an Episcopal Clergyman in the Western district. "At Memphis, Calvary Church has been organized under auspicious circumstances; and I trust, from the materials of which it is composed, that it will exist as long as the mighty river, on whose banks it now rears its head. At Randolph, a congregation may soon be formed. From $150 to $200 will be given here for a third or fourth of a minister's time, and I think a small church may easily be erected. We now only want three or four faithful ministers, and a bishop, and the Church *must* succeed." T. W.

Convention of Ohio.—We insert the following account of the late Convention of this Diocese, copied from the Gambier Observer, for the present without comment.

This Convention met in this place on Wednesday the 5th instant, agreeably to adjournment and public notice. The delay of the Observer this week enables us to communicate the most important proceedings to the public.

The Convention met on the day of the Commencement of Kenyon College. A conspicuous stranger from another Diocese has in to-day's paper, given such an account of the Commencement as makes any remarks by us unnecessary.

The most important business of the Convention was the re-election of the Rev. C. P. McIlvaine to the Episcopate of Ohio. The discussion on this subject was long, calm, and conclusive, there being a sufficient minority opposed to the measure to secure a serious debate. One clergyman, not present at last Convention, was in this minority, and 13 laymen, representing 6 parishes. The majority consisted of 12 clergymen and 26 laymen, representing 19 parishes. We speak of the majority and minority on the questions of vital interest to this Diocese.

If ever a Diocese on an exciting and important question had fairly and decidedly expressed their sentiments and feelings, it has been done by the Diocese of Ohio. Every question was amply discussed and fully understood. Every man voted with a view to the past and the future, and as we may hereafter show, the Convention was composed of persons—some in the minority, and more in the majority, standing in a peculiar relation to the question,—one that shows the opinion of the Convention to have been yet more decisive than appears from the number of votes given in. But we must conclude, that our paper may go to press.

Columbia College.—The formalities of Commencement have been dispensed with this year on account of the Cholera. In the meantime the usual degrees have been conferred on the class whose course is just complete, 28 in number, and the medals of honor awarded. The honorary degree of D. D. was conferred upon the Rev. Henry Anthon, one of the assistant ministers of Trinity Church, and on the Rev. Francis L. Hawks, Rector of St. Thomas's Church, in this city. The next term of the College will commence on Monday the 1st of October. Candidates for admission to the Freshman class will be examined on the 26th of September.

Kenyon College.—The Commencement of this institution took place on the 5th inst. Orations were delivered by 10 young gentlemen;—the degree of A. B. was conferred on D. Davis, J. Denison, J. L. Miner, and D. Potter, and that of A. M. on Rev. Messrs. Wing and Denison, and Messrs. Fuller and Finch.—*Gamb. Obs.*

Brown University.—At the late Commencement of this institution the honorary degree of D. D. was conferred on the Rev. Charles P. McIlvaine of Brooklyn, N. Y.

Williams College.—The Commencement of this institution occurred on the 5th instant. The degree of A. B. was conferred on 18 young gentlemen; that of A. M. on 6 Alumni of the College; and the honorary degree of A. M. on Asgill Gibbs, Esq. of Ovid, N. Y. and on William Boudoin, Esq. of Hadley, Mass.: the degree of M. D. on several gentlemen of the medical department.

Union College.—We understand that the fall term of study in Union College will commence on the 28th inst. By giving this notice an insertion, the printers of newspapers will confer a favor on some of their readers.

Albany Argus.

TEACHER.

A student of the Gen. Theological Seminary, desires to obtain a situation as a teacher in a school or private family. Further information can be obtained by inquiring or addressing a note to G. F. at the office of the Churchman.

New-York, Sept. 18, 1832.

TO EPISCOPALIANS.—CIRCULATION OF THE BOOK OF COMMON PRAYER.

A set of Stereotype Plates of the Book of Common Prayer, new and correct, are offered for sale by the Auxiliary Bible and Common Prayer Book Society of this city. They are of the 18mo size, containing 428 pages; and being *duplicates* of a set just completed for the Society, may be had upon very favorable terms. The attention of societies engaged in promoting the circulation of the Prayer Book is invited to this offer. Specimen pages of the plates may be seen, and the terms of sale ascertained, by application or writing to the President of the Society, Benjamin M. Brown, at 61 Water-street, or at the Butchers' and Drovers' Bank, 128 Bowery; or to the Treasurer, Richard Oakley, 105 Front-street.

New-York, Sept. 19, 1832. tf.

PUBLIC MEETINGS.

DIOCESAN CONVENTION.

The Annual Convention of the Protestant Episcopal Church in the State of New-York, will meet in Trinity Church, New-York, on Thursday, October 4th, at ten o'clock, A. M.

W. R. Whittingham, *Secretary.*

N. B. The Bishop requests that the *Reports of Missionaries* may be forwarded to him forthwith.

The Press.—The Anniversary Meeting of the Stockholders of the N. Y. Prot. Epis. Press, will be held at St. John's Chapel on the evening of the 7th day of October next, at 7 o'clock.

By order,

J. V. Van Ingen, *Secretary.*

The annual meeting of the "*Corporation for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church, in the State of New York,*" will be held on Friday, the 5th of October next, at 12 o'clock, in Trinity Church, New-York.

Evan M. Johnson, *Sect'y.*

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.

Jona. M. Wainwright,
Secretary of the Board of Trustees.

August 25, 1832. 75—tf.

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this Society will be held in the city of New-York, on Thursday, the 11th day of October next, at 5 o'clock P. M.

The Board of Managers of the same Society will hold a meeting, agreeably to adjournment, on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

By order,

August 30. J. V. Van Ingen, *Secretary.*

☞ The ALUMNI of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, are requested to meet on the day of the approaching General Convention of the Church, (October 17,) to take the necessary steps for organizing an association, with objects similar to those of other associations of Alumni of the different Literary and Theological Institutions of our country. A Committee, appointed in June last to prepare and digest a plan for the association, will then report the same.*

Samuel R. Johnson, Benjamin Holmes,
William L. Keese, W. R. Whittingham,
John A. Hicks, J. M. Guion,
W. S. Hinton, Robert W. Harris,
J. W. Curtis, Benjamin I. Haight.

* This Committee meet by adjournment on the 4th October next.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of *twelve dollars*, from Mrs. Elizabeth Nichols, of Hempstead, Long Island.

James Swords, *Treasurer*
Sept. 15, 1832. Green Bay Mission Fund.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. P. E. Education and Missionary Society acknowledges the receipt of the following, viz:—

1832.	*General Fund, Disposable.*	
Sept. 20.	By Cyrus Curtis, Esq. of Hudson, from James Mellen,	$10 00
	" Cyrus Curtis,	10 00
		$20 00

Benjamin M. Brown, *Treasurer.*
Sept. 20, 1832.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending Sept. 20th, from the following persons, viz:—

J. M. Tappan—Reuben T. Thom, *with remit.*—Rev. L. A. Barrow.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending Sept. 20th, to the following persons, viz:—

Rev. J. McVickar, D. D., Hyde Park, one parcel, per sloop Richard Davis—Rev. L. A. Barrow, one parcel, per J. Leavitt, New-York—Reuben T. Thom, Fredericksburgh, one box, per schooner Thomas and James—F. J. Huntington, Hartford, one parcel, per steam boat Chief Justice Marshall.

PUBLICATIONS FOR SALE AS ABOVE.

A Word for the Church, consisting of "The Churchman," and "The High Churchman Vindicated," two Episcopal Charges, by the Rt. Rev. John H. Hobart, D.D. with an Appendix of Authorities, and a Preliminary Notice, by George W. Doane, Rector of Trinity Church, Boston. Price 31 cents.

Advice to a Young Christian on the importance of aiming at an elevated standard of piety, by a Village Pastor. "Feed my Lambs." Price 37½ cents.

McELLEN TRACTS.

The N. Y. Prot. Epis. Press have constantly on sale the whole of those very interesting narratives, viz:—

The McEllen Family; a History in four letters from a Missionary. Price 4 cents.

Memory's Tribute; or Things profitable for reflection,
First Series, *Baptism*, price 4 cents;
Second Series, *Family in Eternity*, price 5 cents.

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THE SERVANT.

I dream'd, and saw in glory clad, and crown'd
As with the sun, than brightest noon more bright,
The Son of man; an army girt him round,
Bathed in the dew of that most dazzling light,
That utter'd ever and anon
A joyous song, as he march'd on.
And, pointing to the radiant train he drew,
He ask'd, "Wilt thou become my servant too?"

O'erpower'd and giddy with the excessive blaze,
Downward I hung in bashful awe my brow,
And ponder'd with myself in wild amaze.
Oh no! I cried, I am not dreaming now;
And then I look'd and look'd again,
With growing rapture on the train,
Then prone on earth the glorious chief adored,
And cried, "Yea, count me 'mid thy servants, Lord!"

I rose; the scene was changed, 't was dim eclipse;
A cross stood opposite, where writhed with pain
Hung one that spoke to me with quivering lips,
And, speaking, pointed to a little train
In rent and squalid garments drest,
That sobb'd, and cried, and beat the breast,
'Mid jeering multitudes a wretched few:
He asked, "Wilt thou become my servant too?"

I gazed, and lo! the self-same form it seem'd
Which I had seen in dazzling glory flame.
I gazed again, and then I hoped I dream'd;
Again, then cried it cannot be the same.
Then turn'd, lest one look more might show
Too clear what I was loath to know.
No man can serve two masters—thus I spoke,
Ashamed at my own answer, and awoke.

O double-minded servant of one Lord,
Is not thy life e'en such a dream as this?
Thou art not his 'mid cross and shame and sword:
But thou art his 'mid pomp and wealth and bliss.
Dull dreamer, up! arise, awake,
Thy silken bands of slumber break,
Through night the day, through death the life is given,
So through the opprobrious cross the glorious thrones of heaven.

Rectory of Valehead.

DOCTRINAL.

THE ATONEMENT.

What were the value of Christianity, without the doctrine of Christ crucified; *of his vicarious sacrifice on the cross for sinners?* Take this away, and you remove the very sun from the Gospel system. Without it, every thing is cold and dark. Without it, every blessing is annihilated; every hope made illusive as the visions of night. Of whatever importance to the sinner, may be the other doctrines of the Gospel, this is his city of refuge from the avenger; his ark of safety from the all-devouring flood. It is manifestly held in this estimate by the Apostle.

"As by one offence," says he, "sentence came upon all men to condemnation; even so by one act of righteousness, the free gift came upon all men unto justification of life:" for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received *the atonement*." "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Language, so clear in itself, and so faithfully expressive of the original, needs little comment from me. To the mind unfettered by prejudice, it will convey this simple meaning:—*That, in his death on the cross,* Jesus Christ *paid to divine justice the penalty due from sinners on account of transgression; and thus opened a way by which they may be justified before* God, *and become partakers of everlasting life and joy.* To me, it has always been matter of wonder that any one, with any thing like a proper knowledge of the apostolical Epistles, should arrive at a different conclusion; or with even a slight acquaintance with the nature of his own "works and deservings," should *desire* to do so. The perversion must be ascribed, in charity to reason, to the workings of that corrupt heart of which I have spoken as so busy and so predominant in every carnal breast, and against which in the study of the divine word, I shall presently have occasion to warn you. My object now being not so much the defence, as a mere statement of the truth as it is in Jesus, I proceed to notice two important ideas which St. Paul never fails to connect with this momentous doctrine of atonement: the first having respect to the nature of the atoning sacrifice; the second to the instrument by which the blood of that sacrifice is spiritually applied to the cleansing away of sin.

In regard to the nature of the atoning sacrifice, we may observe, that, as in this Epistle to the Romans, so every where in his writings, it is set forth as *divine.* In the passages already adduced to show the way of salvation, we are said to have *received the atonement by* our Lord Jesus Christ; *to have been reconciled to* God *through the death of* his Son: and again, in a succeeding chapter, to have become partakers of that love of God which moved him not to spare his own son, but to deliver *him up for us all.* Taking this language in connexion with the 10th, 11th, and 12th verses of the 14th chapter of the same Epistle, we have sufficient proof that St. Paul did not lose sight of the *deity of* Jesus Christ, in this view submitted to the Romans of his having offered himself, in our nature, *a sacrifice for sin;* but that he considered the two ideas as wholly inseparable. In order, then, to place the doctrine of vicarious atonement by the blood of Christ, in its own clear and impressive light, the minister of the Gospel must not be backward in enforcing it by the dignity and stupendous condescension of the divine victim.

The other idea to which the Apostle has here given so much prominence, relates to the instrument, by which the *atoning sacrifice of* Christ is made available to our rescue from eternal misery, and to our enjoyment of eternal happiness. And that instrument is *faith.* Being naturally in a state of guilt and condemnation before God, "we are justified freely by his grace," declares this inspired teacher, "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through *faith* in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; that he might be just, and the justifier of him which *believeth in* Jesus:"—"Therefore we conclude that a man is justified by *faith* without the deeds of the law." *Faith,* then, is the instrument of our justification: I say the *instrument,* it being sometimes most unscripturally represented as the *meritorious cause.* The expression, *a man is justified by faith,* viewed in connexion with the verses immediately preceding it, will be found to mean, not that our faith is the purchase of justification, which we owe solely to the blood of Christ, but that, through faith, as an instrument, "we obtain the benefit of redemption wrought by Jesus Christ."

The unsanctified heart of man, in order to evade the humiliating resort of utter dependence upon another, may perhaps satisfy itself with a reference to the merits of Christ for just enough to make up the deficiencies of what it esteems an almost perfect life, or to render that life acceptable at the bar of judgment; in the same manner as the influence of a powerful friend sometimes gives success to our petitions with the great. But when we apply our minds honestly to the truth as exhibited by St. Paul, we shall at once see the folly of all these evasions, and be led to the conclusion, however mortifying to our pride, that we are *miserable, unprofitable* sinners, in the midst of our best services, dependent, and *exclusively,* upon the atoning merits of Christ, for salvation from hell, and for admittance to heaven. That neither faith, nor works, nor any thing else belonging to us, enters, in any sense, into the *procuring cause* of our justification; but that the purchase of this is *alone* the blood-perfected righteousness of a crucified Redeemer. On no other ground could the Apostle, with any semblance of reason, declare, that we are justified *freely by the grace of* God, *through the redemption that is in* Christ Jesus. But, as I said, the merits of this redemption must be appropriated to ourselves by means of *faith,* as an *instrument.* In better words, "God so loved the world, that he gave his only-begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life."—*Bp. Ives' Convention Sermon.*

PRACTICAL.

ON THE DANGER OF DISSIMULATION IN RELIGION.

It is well observed by one of the greatest Christian poets, that the world is all "Title Page." Its promises infinitely exceed its contents, and the brilliancy of its display results in the gloom of disappointment. In the beautiful allegorical moral of Cebes, the pupil of Socrates, is a striking representation of the views entertained even by the Heathen, of human deceit. That fine emblematic picture shows the entrance into life closely guarded by a female form, denominated Deceit. No sooner is any one ushered into the circle, than he receives a copious dose from the hand of this vigilant spy, and hence derives the elements of all that moral pollution and excess to which so many rush with greediness. A heart prone to dissemble is the fruitful source of our guilt and misery. The deceptions which we too readily practise upon ourselves and others usually give rise to that impenitency of heart, than which nothing is more deplorable. We lay our account with finding the world filled with false images and empty shadows "hunting shades." Here we expect to encounter many who fill their borrowed part without compunction, and glide in all the smoothness of duplicity over this transient scene. But there is one place to which we have a right to look for distinguished exceptions to this law of nature's treachery and defection. There is one society within whose sacred enclosure we might be surprised ever to hear the voice of dissimulation. There is one class of people in which we should confidently expect to find the strenuous asserters of simplicity, and godly sincerity. Even here, however, we often have to lament the want of that open, transparent deportment, which Christianity requires, and which the honesty demanded in all who transact the interests of eternity, would authorize us to expect. We do not now speak of fixed and deliberate hypocrisy, nor of the grosser forms of deception, but we chiefly intend that modification of these vices, which may comport with general soundness of principle, but is not consistent with integrity of conduct.

When therefore we make mention of dissimulation, we mean all that excess of *religious appearance* in the conduct, beyond the existing state of the heart. There should ever be a correspondence betwixt the actions of our Christian life, and the springs of those actions. If the tree is to be known by its fruits, then the fruits should form the most certain index to the quality of the tree; and if our appearances should be better than our realities, we are deceived ourselves, and impose a like mistake upon others. Were we as exact in the regulation of our hearts which have God for their observer, as we are in directing our conduct which has men for observers, a different conversation would be exhibited to God and men. Our behavior would assume an easy and spontaneous complexion, and all constraint and servility would be banished. In such a case we should never be driven to the painful effort of making up by affectation, that which was wanting in grace; we should not incur the risk of building a house without a foundation, or of establishing a name for piety, without the principle. Dissimulation, when once admitted, has an imperceptible growth. It is a habit which receives strength from every exercise, and grows rapidly with moderate indulgence. However small in its early operations, it soon spreads itself far and wide, and though timid in its first approaches, may speedily acquire a boldness alarming to conscience and truth. It is a cheap and easy method of attaining a temporary credit for religion; and such is the weakness of nature, that the suffrages of men, and especially of those whom we deem competent judges, may have a surprising influence in reconciling us to a state which we must secretly know is radically bad. It is an accommodating mode of escaping censure and animadversion; for whatever may be the declension of our heart from the doctrines of righteousness, yet if we can save ourselves the public scandal of a visible departure from the right way, by continuing to deal with uniform diligence and success in external sanctity, we shall be the less liable to contract any discontent with our hearts' backsliding. Another cause of the evil in question, may be traced to the erroneous views which many form of divine subjects. They recognise the solemnities attached to holy things, are sensible that these solemnities are abhorrent from all levity and indifference, and that those who engage in observing them should possess a gravity of demeanor, and a vehemence of zeal, suited to the vital interest of such subjects. Their discernment is acute enough to perceive that the shadow of remissness hanging over such momentous themes would be unseemly and reprehensible. When, therefore, their feelings happen not to be in accordance with their spiritual circumstances, they are apt to exert a mechanical energy, to make their services decorous, and to express, not what they really feel, but what they know the proprieties of their profession require. Others entertain mistaken notions as to the efficacy of bodily exercise. They persuade themselves that certain doleful inflections of the voice, a plaintive cadence and mournful articulation, are considerable parts of religion. Their manner is accordingly regulated by these considerations, and a stranger to their customary mode would be apt to suppose, from the lugubrious echo which resounds from them, that their hearts were under an affecting influence of the truths which they utter, whilst it was only their habit of performing a solemn duty. Probably some may regard it as a part of the oratorical art in their addresses to others, to assume an air of much earnestness and zeal. They consider the maxim of the poet, lawful—

> Weep first yourself, if me your words would move:

and though not deeply engaged in the subject before them, they think it proper to convey to others a very different impression. Hence they often give loose reins to their extravagance. They drive furiously on in defiance of decency and sense. They rush against all order and prudence, and seem willing to set the world in a blaze by the fires of their impetuous rhetoric.

There is a dissimulation which is merely professional. An office, whether civil or religious, must have its distinct requirements. It attaches to itself a circle of appropriate duties, and includes many decencies, which though not essential to the existence of the office, yet make up the chief ornament of its execution. The most sacred and important of all offices is the ministerial function. This contains a weight and gravity, under the influence of which, the most exemplary must feel an inward dread of their insufficiency. The incumbents of such an office are aware, that an unremitting effort is required to fill the parts of their sacred province, and that the minor obliquities which would be tolerated in others, would render them insupportable and disgusting. When called upon therefore to discharge their trust in any of its details, they at once conceive the propriety of pitching the tone of their ministrations as high as the official standard. From this they unavoidably contract a habit of artificial severity, pathos, or affection; and whatever may be their variations of feeling, they contrive to officiate in a uniform strain of solemnity. Is there not reason to fear that too many ministers err upon this point? How often have we heard from these creatures of spurious vehemence, a dry vociferation, clamor without affection, and denunciations without sympathy!

Without any departure from correct discrimination, we may advert to a dissimulation which is constitutional. The style of a performance often receives its character from the physical structure of the mind. With some there is a natural warmth and energy which pervade all their acts. Whatever they do, they do with all their might. Ardent and enterprising, bold and decided in their determination, they disdain all the tardy steps of the irresolute projectors. They usually act under the first impression, and press with unabating zeal toward their object. Others, of a disposition more pliable, yield with a ready flexibility to all the tender passions, and melt into the softness of an amiable sensibility. May not the mode of public performance be much influenced by these constitutional peculiarities? And may not the subjects of these physical diversities of disposition fall into the mistake of regarding their natural vehemence as the zeal required by the Gospel? and may not those who have a soft and tender conformation of spirit, be often deceived into the idea, that theirs is the genuine affection of the Gospel, when, probably, they have been only following some original impulse of nature?

The disposition in question is sometimes found to be occasional. It operates only at certain times, and upon particular occasions. Thus have we often remarked, when some have been required to engage in performing the duty of prayer, that they have suddenly changed their whole manner, and have assumed an air of stiffness and affectation, nothing of which could be perceived in their ordinary conversation. They have appeared to think that in addressing God, they should lay aside the simplicity of their character, and form for themselves a mode of utterance, full of an artificial sanctity; as if he could be more pleased with duplicity than with sincerity, and had enjoined them whenever they came to appear before Him, to bring, at least, a strenuous form of external piety, and to make up, by the vehemence of bodily gesture, that which is wanting in the temper of the heart. There is nothing more repulsive in the services of religion, than this sanctimonious, whining formality of duty. It will be obvious to any one, upon a little reflection, that a native language is easy and artless, and flows with a clear and unconstrained delivery, whilst in one who has acquired it by application, there will always be a visible awkwardness and reserve. The child who is much accustomed to think upon the inheritance to be received from his father, will acquire a natural and unaffected method in speaking of his expected possessions, however splendid they may be; but a stranger to the expectation of such opulence, in speaking of a probable accession to wealth and distinction, would employ a turgid, swollen strain, suitable to the uncertainty of his claims, and the remoteness of his origin. A petition dictated by true filial affection, will be free from the mechanical constraint which we here condemn. It will naturally assume a decent and solemn air, and will flow out in the effusions of an honest heart. It will reject all those elaborate forms of imaginary devotion, which art has devised to confer a specious character upon a luke-warm religion, and will cultivate expressions suited to the worship of a prayer-hearing God.

Nor let it surprise us to be informed, that there is a conscientious dissimulation. Too many give currency to the very error which we are now combating, upon sincere scruples of conscience. They think that their borrowed manner savors of solemnity, and that it would be a deviation from propriety, to perform a public service of religion in a way that is natural and unaffected. Hence they even contend for their factitious gravity, and adduce arguments to justify to themselves and others, the assumption of a peculiar manner in every religious performance. From this we derive another proof that we may be conscientious in error as well as in truth, and that no sincerity in supporting error will excuse its retention, in defiance of the clearest light, and most convincing evidence.

But perhaps some will think, that the small shades of infirmity which we have marked, are of a character so unavoidable, as to be venial, and that our distinctions and censures are too minute and severe. A little attention to the magnitude of the evils against which it is our desire to awaken caution, will speedily relieve us from the suspicion of needless refinement and particularity: for the class of specious errors which we would expose, draws off the heart from God, and the lively satisfaction of communion with him. Let any one find it easy to keep up the semblance of piety by the plausible address of an external habit; let him be occasionally affected, not with the stupendous objects which faith exhibits, but with the dexterous contrivances of a superficial seriousness; and how soon will he sink into the delusion of substituting the mere skeleton of his frames and feelings in place of the sanctifying influences of the divine Spirit! Self-complacency gradually insinuates itself into his heart, he acquires a growing security and indifference, the rigorous process of self-examination is suffered to fall into desuetude, and by an easy descent he glides down into an apathy of soul, as disastrous to his own interest, as it is afflictive to the cause of piety.

It is important to have a correct standard, when we attempt to judge the merits of a claim. The profession of religion is a declaration made to the world, that we are inwardly moved by the Spirit of God, to renounce all sin and folly, and to devote our lives to the worship of God. The merits of this profession can only be known by its visible results; but should these results be adulterated with the mixtures of an affected sanctity, who can ever have confidence in a judgment formed upon a standard so fluctuating and fallacious! What is it to have one thing in the heart, and another on the tongue, but to create an excess in appearances above principles? If our outward habits were obliged to become the certain criterion of our inward frame, with what care should we be impelled to regulate all the movements of that frame! With what vigilance would every emotion be observed! With what a strenuous resistance should we oppose every tendency to evil! What an absolute negative should we impose on all the solicitations of the tempter! But so long as this criterion does not exist, our roaming hearts may pursue their gay delusions, pride may inflate, envy may rankle, ambition may rage, covetousness may disquiet, and yet a tranquil exterior may cover all the asperities of this heart, ruffled by a thousand desires foreign to the spirit of godliness.

Let it be remembered, that all allowed evil is progressive. That which is now scarcely perceptible, will soon grow into a magnitude sufficiently alarming. The shades of dissimulation will soon assume the darker hue of hypocrisy. The deception which originated in the manner of duty, will soon extend itself to the substance, a callous state of heart will ensue, the conscience before tender and susceptible, will slumber on beds of roses and myrtle, the quiescence of an approaching death will promise a treacherous calm, and an impending gloom will obscure the brighter visions of hope. Let every reader of these remarks examine his own heart, and inquire whether or not he has fallen into the errors which have been exhibited.—*Christian Index.*

DEVOTIONAL.

BEARING THE CROSS.

"And whosoever doth not bear his cross and come after me, cannot be my disciple.—*St. Luke* xiv. 27.—And in the 9th chapter of the same Gospel our Lord says, "If any man come after me, let him take up his cross daily, and follow me."

The most cruel and ignominious death known to the ancient Romans, was the death upon the cross, and it was a punishment inflicted only upon the basest criminals. It was cruel in the physical sufferings it occasioned the victim—ignominious, as it was made so by the public opinion, and by being assigned to the most offensive convicts. Hence all events of life which seemed unpleasant, and sources of grief and anguish, were called "crosses," and are so even at this day in our own language. Our Lord doubtless intended originally in these passages to signify what death he should die; and to intimate to his followers the crosses and sufferings if they would be his disciples. But it is not without applicability to us as significant of the sufferings and crosses of a Christian life. We know that evil exists in the world—that sins are daily committed against God—that man is inclined to do evil, to selfishness, pride, impurity, and worldly-mindedness. And whether we were born pure or impure, it is sufficient for the present purpose that the fact is as we have stated, that men are more inclined to evil than to good. The word of God tells us that nothing impure or unholy can enter heaven; of course then there must be a change in the inclination of the mind to evil and a corresponding one in the conduct, else we cannot become the children of God. The great instrument which is employed in bringing about this change, is the cross. "Affliction will make man humble and meek, by showing him how poor and weak a creature he is, and how little reason he has to be proud or angry; it will render him temperate and pure by withdrawing the fuel which has nourished and inflamed base lusts; it will teach him by his own sufferings to sympathize with his suffering brethren; he will die to the world which is already dead to him, and live to God in whom alone he finds every blessing and comfort." The manner of applying this instrument, the cross, is different—varying according to the circumstances of life and the necessity of the individual; but it is generally applied in some way or other, and we may know certainly that whether it be the affliction of poverty, of persecution, of sickness, of pain, or loss of friends—yet that it surely is God's visitation. They are painful but necessary visitations, and are designed entirely for our good. They are crosses which we must take up and bear, if we would be the disciples of Christ. But this is not all. There are other crosses to be borne beside these afflictions—no less crosses, because they are small—no less afflictions, because they are unnoticed. They are the little vexations of life, the conflicts of our own passions and our sufferings from the fretfulness, impatience, or evil temper of others. These occur daily, and are less noticed, because they are small, and are the more dangerous because they are oftener occasions of sin to ourselves. These are the daily crosses spoken of by Christ, and are to be borne daily if we would follow him. All events happen by the providence of God, and he who knows all things knows what afflictions and crosses are necessary for us. Designing to weaken one by one the ties which bind us to earth, and to teach us that this is not our abiding place, he afflicts us as we may need. The loss of friends, our own sickness and pain, or poverty—the persecution of others, all teach us that here is no permanent happiness; and even the petty vexations of life will be found to be the very kind of discipline, which we need to fit us for another and a better world. In every path, in every period of life the cross will meet us—it will be lying before us; by mean compliances, by transgressing or neglecting our duty, we may turn out of the road and avoid it; through wilful blindness and obstinacy we may stumble over it and fall. Our Lord took up *his* and bore it while strength remained! Let us do likewise.

Episcopal Watchman.

"The peace of God, which passeth all understanding."—*Phil.* iv. 7.

We may attach two meanings to this language.

1. *This peace passes altogether the understanding of such as are strangers to it.* They who have never experienced it, know nothing of its character, nor can they. It is above them; in its very nature it is out of their reach. Not that there is any thing visionary or enthusiastic. No; it is real, it is solid, it is rational; so rational, so well founded, that the wonder is any pardoned sinner should be for one moment destitute of it; so rational, that no other peace will bear thought, and reflection, and examination, like it; there is no other peace that will bear serious reflection at all. But then it is not so much the intellect that is occupied about it as the heart. It is a matter, not of science, but experience. It must be felt to be understood.

And this is not a peculiarity confined to this or any other spiritual blessing. It is common, perhaps, to every pleasure we know. The man of intellect, for instance, may talk of the delight he experiences in the workings of his mind, in his acquisition of knowledge, in his discoveries of truth, the soarings of his imagination, the conscious expanding of his soul; but his words convey no distinct idea of these things to his ignorant neighbor; they excite only his wonder. We may tell the deaf man again of the harmonies of music, or we may discourse to the blind man of the beauty of this heaven-built world; we may reason clearly and eloquently about them; but what has our reasoning done? It has done nothing. The blind man knows no more of the rainbow's splendor, or the landscape's richness, or the heaven's glory, than he knew before; the deaf man is as much a stranger to music and its powers. Just so is it with this peace of God. A knowledge of it is not to be gained by speculation. If we want to comprehend it, we must seek it, we must acquire it, we must enjoy it. In the strong language of the Apostle, we must 'taste of the heavenly gift;' we must 'taste the good word of God and the powers of the world to come.' Our religion must be more than a form or a creed; it must be a work in the heart.

2. And even then this peace will still 'pass all understanding;' for *they who enjoy it the most cannot fully comprehend it.* It is a mystery to the man who possesses it. He is sensible of its existence; he finds his heart quieted, and filled, and purified by it; he sees and delights in its effects, and he can give us a plain, intelligible account of them; but how did it come into his heart? How is it kept there? Why is it gladdening his soul, while the souls of others are fainting within them for the want of it? Why is it at times so unspeakably sweet, so amazingly strong? To what height of blessedness can it rise? These are questions to which he can give no distinct reply. All he can say is, 'The peace of God passeth all understanding.' And perhaps an inhabitant of heaven could say no more. The peace implanted in a pardoned sinner's heart may pass even an angel's comprehension. It is 'the peace of God,' it is 'the joy of the Lord;' his own peace, his own joy, and none but his own infinite mind can fully understand its nature and extent. We may all, however, comprehend its effects.—*C. Bradley.*

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